AN

ESSAY

TOWARDS AN

ENGLISH GRAMMAR.

WITH

A DISSERTATION on the Nature and peculiar Uſe of certain HYPOTHETICAL VERBS, in the ENGLISH LANGUAGE.

By John Fell

Si volet *uſus*,
Quem penes arbitrium eſt, et jus, et norma loquendi.
HOR. Art. Poetic.

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MUSEUM BRITANNICUM

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PREFACE.

THE following pages having, in the firſt inſtance, been written, and being now publiſhed at the Editor's earneſt requeſt, he thinks himſelf under the neceſſity of introducing them to the Public, and of explaining the particular intention with which they were compoſed.

And, in the firſt place, he begs leave to declare, that the Author never intended them to ſuperſede or controvert thoſe ingenious tracts on the ſubject which the Public has been favoured with of late years. He never entertained ſo vain a wiſh: on the contrary, he freely confeſſes his obligations to the reſpectable writers that have gone before him, and would more eſpecially bear his teſtimony to the taſte and learning of Dr. Lowth's introduction. Theſe works have much facilitated the ſtudy of Engliſh grammar; but though much has been done, much is ſtill wanting.

The writer of this ſhort ſyſtem hopes, therefore, he ſhall not be accuſed of preſumption, for endeavouring to throw all the light he can upon the principles of his native language.

During the laſt thirty or forty years, Engliſh literature has been enriched with many valuable compoſitions in proſe and in verſe. Many wiſe and learned men have made uſe of our language in communicating their ſentiments to the world, concerning all the important branches of ſcience and art. All kinds of ſubjects have been ſkilfully treated of in it, and many works of taſte and genius have been written with very great and very deſerved ſucceſs: yet perhaps it will appear, upon a careful view of theſe compoſitions, that whatſoever credit their authors are entitled to, for acuteneſs of underſtanding, ſtrength of imagination, delicacy of taſte, or energy of paſſion; there are but few of them that deſerve the praiſe of having expreſſed themſelves in a pure and genuine ſtrain of *Engliſh*. In general they have preferred ſuch a choice, and arrangement of words, as an early acquaintance with ſome other language, and the neglected ſtudy of their own, would naturally incline them to. Sometimes alſo we find them expreſſing a mean opinion of their native tongue. This, however, I am the leſs inclined to wonder at, as I am convinced that thoſe only can ſpeak of our language without reſpect, who are ignorant of its nature and qualities. Perhaps it is as capable of receiving any impreſſions that a man of taſte and genius may chuſe to ſtamp upon it, and is as eaſily moulded into all the various forms of paſſion, elegance, and ſublimity, as any other language whatſoever.

Some men of eminence in letters, having ſeen how well the faſhionable world has ſucceeded in imitating the manners of the French, have endeavoured

voured to raiſe themſelves into reputation by importing their forms of ſpeech; and, not contented with the *good old Engliſh idiom*, have dreſſed out their works in all the tawdrineſs of French phraſeology.

But this injudicious faſhion of adulterating our language with foreign mixtures, is more eſpecially the caſe with reſpect to the Latin; to the laws of which, many of our writers, and indeed ſome alſo of our grammarians, have ſo ſtrenuouſly endeavoured to ſubject our language, that Brown's prophecy, in the preface to his "Vulgar Errors," is at length come to paſs, and "we are now forced "to ſtudy Latin, in order to underſtand Engliſh." The complaint is not new, though the practice complained of is now become more frequent, and more extenſive than ever. Our elegant and idiomatic ſatiriſt ridicules that

"——— eaſy Ciceronian ſtyle
"So Latin, yet ſo Engliſh all the while."
POPE's *Epilogue to Satires.*

Not only Latin words, but Latin idioms, are now invading us with ſo much ſucceſs, that, do what we can, I fear we muſt ſubmit to the yoke, and that, as our country was formerly compelled to become a province of the Roman empire, ſo muſt our language ſink at laſt into a dialect of the Roman tongue. This event has been much haſtened of late years. Some men, whoſe writings do honour to their country and to mankind, have, it muſt be confeſſed, written in a ſtyle that no Engliſhman will own: a ſort of angliciz'd Latin, and chiefly diſtinguiſhed from it by a trifling difference of

termination; yet ſo excellent are theſe works, in other reſpects, that a man might deſerve well of the Public who would take the trouble of tranſlating them into Engliſh. As I do not take notice of theſe alterations in our language, in order to commend them, I ſhall not produce any particular inſtances. I ſhall content myſelf with ſupporting the fact by the evidence of a truly reſpectable critic, now living. In the preface to his excellent Dictionary, he ſays, "ſo far have I been from any "care to grace my page with modern decorations, "that I have ſtudiouſly endeavoured to collect "my examples and authorities from the writers "before the Reſtoration, whoſe works I regard "as the *wells of Engliſh undefiled*; as the pure "ſources of genuine diction. Our language, for "almoſt a century has, by the concurrence of "many cauſes, been gradually departing from its "ancient Teutonic character, and deviating to-"wards a Gallic ſtructure and phraſeology; *from* "*which it ought to be our endeavour to recal it*; by "making our ancient volumes the groundwork of "our ſtyle, admitting among the additions of la-"ter times, only ſuch as may ſupply real deficien-"cies; ſuch as are readily adopted by the genius "of our tongue, and incorporate eaſily with our "native idioms."

In his preface to the works of Shakeſpeare, we alſo find the following very applicable ſentiments: "I believe there is in every nation, a ſtyle that "never becomes obſolete, a certain mode of phraſe-"ology ſo conſonant and congenial to the princi-"ples of its reſpective language, as to remain ſet-"tled and unaltered.

"The

" The polite are always catching modiſh inno-
" vations, and the learned depart from eſtabliſhed
" forms of ſpeech, in hopes of finding or making
" better; thoſe who wiſh for diſtinction, *forſake the*
" *vulgar when the vulgar is right*; but there is a
" converſation above groſſneſs and below refine-
" ment where propriety reſides, and where Shake-
" ſpeare ſeems to have gathered his comic dialogue.
" He is therefore more agreeable to the ears of the
" preſent age than any other author equally remote,
" and among his other excellencies deſerves to be
" ſtudied as one of the original maſters of our lan-
" guage." Theſe paſſages I have inſerted, becauſe ſuch a teſtimony from this great man will at leaſt be thought *impartial* by every perſon acquainted with the characteriſtics of his ſtyle *.

The alterations in our language here taken notice of, are certainly not for the better: they give the phraſeology a diſguſting air of ſtudy and formality: they have their ſource in affectation, not in taſte: yet novelty has its attractions, and what Quintilian ſays of Seneca's works, may be fairly applied to our later Engliſh writers: " In elo-
" quendo corrupta pleraque, & eo perniciosiſſima,
" quod abundabant *dulcibus vitiis.*" Though theſe exotic terms and phraſes are not really better than our home-bred Engliſh; yet their newneſs gives them a ſpurious ſort of beauty: though they do not really enrich the dreſs of our thoughts, yet they are a kind of tinſel ornaments that are admired becauſe they glitter and glare. The writers I allude to may perhaps have ſucceeded in giving our language a higher poliſh; but have they not alſo cur-

* Perhaps this learned man might ſay with Ovid, " Video me-
" liora proboque, deteriora ſequor."

tailed and impoveriſhed it? Perhaps they *may* have cleared it of ſome cant terms, low phraſes, and awkward conſtructions: but what they may have gained in accuracy, have they not loſt in variety? Have they not reduced all kinds of compoſition to an inſipid uniformity? Is not the ſpirit of our language lowered, its freedom cramped, and its range of expreſſion narrowed?

I fear we cannot find in our later writers ſo rich, ſo appropriated a diverſity of expreſſion as we can in thoſe that flouriſhed at the beginning of this century. At preſent, in our proſe, and in our verſe, on ſubjects of philoſophy or of taſte, in eſſays or in treatiſes, in letters or in dialogues, there may be found a very great diverſity in the ſentiments; but there is ſcarcely a perceptible ſhade of difference in the ſtyle. I ſhall not be required to prove this opinion by ſuch of my readers as are acquainted with the works of Swift, Pope, Addiſon, and Dryden; with the proſe of Cowley, and with Shakeſpeare's "immortal wit." Let the writings of theſe great men be compared with thoſe of more modern date, and I am perſuaded we ſhall not find them excelled, perhaps not equalled, by their ſucceſſors. However, the prevalence of faſhion is ſo ſtrong, that all reſiſtance to this adulteration of our language may be ineffectual; and it is well worthy of notice, that every polite nation, which has hitherto been diſtinguiſhed in literature, has, after a certain period, declined in taſte and purity of compoſition. The later Greek writers are known by the diminutive term, "Græculi," and the Auguſtan age denotes an æra before the Latin tongue was vitiated and ſpoiled by vain refinements and affected innovations. That excellent, writer Quintilian, ſeldom

dom loſes an opportunity of proteſting againſt theſe corruptions, or of guarding his readers againſt the ſpreading contagion. To prevent a ſimilar decline of the French language the French Academy has endeavoured to render it at once more pure and more durable: but the republic of letters is a true republic, in its diſregard to the arbitrary decrees of uſurped authority. Perhaps ſuch an inſtitution would do ſtill leſs with us. Our critics are allowed to petition, but not to command: and why ſhould their power be enlarged? The laws of our ſpeech, like the laws of our country, ſhould breathe a ſpirit of liberty: they ſhould check licentiouſneſs, without reſtraining freedom. The moſt effectual method of preſerving our language from decay, and preventing a total diſregard to the Saxon part of it, is to bring about a revolution in our preſent mode of education.

Children are generally taught the grammar of a foreign tongue before they underſtand that of their own; or if they chance to be inſtructed in the principles of their native tongue, they learn them from ſome ſyſtem that does little more than fetter it with the rules of conſtruction drawn from another language. Dr. Lowth, in his preface, has taken notice of this circumſtance, and has expreſſed my opinion ſo well that I ſhall quote the paſſage.

"A grammatical ſtudy of our own language "makes no part of the ordinary method of inſtruc-"tion which we paſs through in our childhood, "and it is very ſeldom that we apply ourſelves to it "afterwards.

"Yet

"Yet the want of it will never be effectually "ſupplied by any other advantages whatſoever.— "Much practice in the polite world, and a general "acquaintance with the beſt authors are good "helps; but alone will hardly be ſufficient: we "have writers who have enjoyed theſe advantages "in their full extent, and yet cannot be recom- "mended as models of an accurate ſtyle—Much "leſs then will, what is commonly called learning, "ſerve the purpoſe; that is, a critical knowledge "of ancient languages, and much reading of an- "cient authors. The greateſt critic and moſt able "grammarian of the laſt age, was frequently at a "loſs in matters of ordinary uſe and common con- "ſtruction in his own vernacular idiom."

The deſign of the following work is to teach the grammar of the *Engliſh* tongue; not by arbitrary and capricious rules, and much leſs by ſuch as are taken from the cuſtoms of other languages, but by a methodical collection of obſervations, compriſing all thoſe current phraſes and forms of ſpeech, which are to be found in our beſt and moſt approved writers and ſpeakers. It is certainly the buſineſs of a grammarian to find out, and not to make, the laws of a language. In this work the Author does not aſſume the character of a legiſlator, but appears as a faithful compiler of the ſcattered laws. He does not preſume to regulate the cuſtoms and faſhions of our ſpeech, but only notes and collects them.

It matters not what cauſes theſe cuſtoms and faſhions owe their birth to; the moment they become general, they are laws of the language; and

a grammarian can only remonſtrate, how much ſoever he diſapprove. From his opinions and precepts an appeal may always be made to the tribunal of uſe, as to the ſupreme authority and laſt reſort: for all language is merely arbitrary. By the ſilent but general conſent of a nation, certain ſounds and certain written ſigns, together with their inflections and combinations, come to be uſed as denoting certain ideas and their relations; and the man that chuſes to deviate from the cuſtom of his country in expreſſing his thoughts, is as ridiculous as though he were to walk the ſtreets in a Spaniſh cloak, or a Roman toga. Perhaps he might ſay, theſe garments are more elegant and more commodious than a ſuit of Engliſh broad cloth; but I believe this excuſe would hardly protect him from deriſion and diſgrace.

Beſides the principal purpoſe for which this little book was written (that of inſtructing youth), I hope the peruſal of it may not be uſeleſs to thoſe that are already acquainted with polite literature. Much reading and good company are ſuppoſed to be the beſt methods of getting at the niceties and elegancies of a language; but this road is long and irkſome. It is certainly a ſafer and a readier way to ſail by compaſs than to rove at random; and any perſon who wiſhed to become acquainted with the various productions of nature, would do better to ſtudy the ſyſtems of our beſt naturaliſts, than to go wandering about from land to land, and light here upon one, and there upon another, merely out of a deſire to ſee them all. I hope alſo this book may be uſeful to thoſe foreigners that wiſh to learn the Engliſh tongue; it being intended to contain all our moſt uſual Anglicifms: all

thoſe

thoſe phraſes and peculiarities, which form the characteriſtics of our language. I will not take upon me to ſay that we have no grammar capable of teaching a foreigner to read our authors; but this I am ſure of, that we have none by which he can be enabled to underſtand our converſation.

Having now explained the principles which the following enquiry is conducted upon, and given an account of the views with which it is publiſhed, I ſhall only add, that any remarks upon it, or upon the ſubject it treats, will be reſpectfully attended to; and ſhall conclude with intreating the learned Reader's candour and aſſiſtance, being ſenſible that a work of this nature muſt neceſſarily ſtand in need of both.

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THE Writer of the following Eſſay begs leave to inform his Readers, that the examples given, in the Syntax, and in the Diſſertation, are chiefly taken from the Holy Scriptures, Shakeſpeare, Milton, Chillingworth, Algernon Sidney, Locke, Tillotſon, and Addiſon: there are ſome alſo from Dryden, Pope, and Junius. Such as are not taken from theſe writers are few, and will be eaſily diſcerned.

Moſt, if not all, of the idioms, noticed in the Syntax, may be found in Chillingworth or Addiſon; the former of whom is perhaps the moſt accurate, while the latter is acknowledged to be the moſt elegant writer we have, both being equally idiomatic. Such are the authorities alleged, and it would be needleſs to obſerve that we can have none more deciſive, or of greater credit.

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PART I.

GRAMMAR.

ENGLISH Grammar is the Art of Speaking and Writing the Engliſh Language, agreeably to the eſtabliſhed uſage of the beſt and moſt approved Speakers and Writers. It is no part of the preſent deſign to conſider either the nature and power of Letters, or the formation and ſound of Syllables, or the Art of Spelling; for inſtruction in theſe articles, the learner is referred to many books already publiſhed. Neither will quantity and accent be here taken into conſideration; theſe parts of Engliſh Grammar have been well diſcuſſed by rhetorical writers. The following ſhort Treatiſe extends only to the different ſorts of Words, and their various relations in conſtruction.

Engliſh Grammarians have generally conſidered the Language as conſiſting of nine parts of ſpeech, or ſo many different kinds of words: namely, the Subſtantive or Noun—the Article—the Pronoun—the Adjective—the Verb—the Adverb—the Prepoſition—the Conjunction—and the Interjection.

SUBSTANTIVE.

1. A Subſtantive or Noun, is the name of any thing that we can conceive to exiſt, or the ſubject matter of any diſcourſe, as, *God*, *angel*, *ſoul*, *ſun*, *moon*, *earth*, *tree*, *ground*, *life*, *death*. Subſtantives are divided into proper and common names. Proper names are the names of particular perſons, places, or animals: as, *John*, *Abigail*, *London*, *Oxford*; *Bucephalus*, the horſe of Alexander; *Tray*, *Rover*, names of particular dogs. Common names ſtand both for general kinds, which contain different ſorts, and alſo for individuals of each ſort. As for example—the word *animal* is a general term, which contains different ſorts, as, *men*, *beaſts*, and *birds*: but the phraſes, *a horſe*, *an eagle*, *a lion*, denote individuals of different kinds. If a Subſtantive denote only one thing of the ſame kind, it is ſaid to be of the ſingular number, as, *tree*, *ſtone*: but if it denote more than one thing of the ſame kind, it is then ſaid to be of the plural number, as, *trees*, *ſtones*.

The MANNER *of varying the* NUMBERS *of* SUBSTANTIVES.

2. The ſimpleſt variation of number in the Engliſh language, is by adding *s* to the ſingular number, as, *king*, *kings*; *miniſter*, *miniſters*; *card*, *cards*; *lane*, *lanes*; *apoſtle*, *apoſtles*; *book*, *books*, &c.

3. The following may be called irregular variations. If the ſingular number end in *s*, *x*, *ce*, *ge*, *ſe*, *ze*, *ch*, or *ſh*; then the plural number will end in *es*, and the word will have a ſyllable more than in the ſingular number; thus

thus, *bolus, boluſes*; *fox, foxes*; *prince, princes*; *page, pages*; *horſe, horſes*; *maze, mazes*; *tench, tenches*; *fiſh, fiſhes*.

4. The plural number of many words terminates in *en*; as, *child, children*; *man, men*; *ox, oxen*; *woman, women*.

5. The plural number of the following are diſtinguiſhed by a variation only in the ſpelling; as, *die, dice*; *foot, feet*; *gooſe, geeſe*; *mouſe, mice*; *penny, pence*; *tooth, teeth*.

6. If the ſingular number end in *f* or *fe*, then *f* and *fe* will be turned into *ves*, in the plural number; as, *calf, calves*; *half, halves*; *knife, knives*; *leaf, leaves*; *life, lives*; *loaf, loaves*; *ſelf, ſelves*; *ſhelf, ſhelves*; *thief, thieves*; *wife, wives*; *wolf, wolves*. The following words become plural by adding *s*, according to No 2. *dwarf, grief, handkerchief, hoof, proof, relief, roof, wharf*. Words ending in *ff*, make the plural in a regular manner, by adding *s*; as, *bailiff, bailiffs*; *ſheriff, ſheriffs*; *muff, muffs*, &c. *ſtaff, ſtaves*, excepted.

7. Nouns ending in *y*, form their plural by turning *y* into *ies*; as, *fancy, fancies*; *fairy, fairies*; *mercy, mercies*; *city, cities*; *enquiry, enquiries*, &c.

8. Some words, from the very nature of the things, which they expreſs, have no ſingular number; as, *annals, Alps, aſhes, bellows, bowels, breeches, calends, creſſes, entrails, goods, lungs, ſciſſars, ſhears, ſnuffers, tongs, wages*.

9. Proper names of men, or other animals, of cities, countries, rivers, diſtricts. &c. have no plural number. Specific nouns very rarely have the plural number, becauſe plurality belongs to individuals, and not to the kind: thus, many *guineas*, but not many *golds*; for the gold is the ſame in all: ſpecific names of metals, are

in the ſingular number only; as, *gold*, *ſilver*, *braſs*, *copper*, *lead*, *iron*: but individual things, made of this laſt metal, are often called *irons*: ſpecific names of herbs are in the ſingular number; as, *endiff*, or *endive*, *fennel*, *hellebore*, *hemlock*, *madder*, *marjoram*, *moſs*, *parſley*, *rue*, *ſage*, *ſavory*, *ſpinage*, *thyme*, with many others. But *artichokes*, *cabbages*. *cauliflowers*, *colworts*, *leeks*, *nettles*, and ſome others, are exceptions. In the ſingular number are alſo the names of ſpices; as, *cinnamon*, *ginger*, *mace*, *pepper*; *cloves* and *nutmegs* excepted. The names of corn alſo are in the ſingular number only; as, *barley*, *rye*, *wheat*, likewiſe *bran*, *chaff*, *meal*, *flour*, *dough*, *bread*; but *oats* are excepted: names of fluids, or liquids alſo, are commonly ſingular; *air*, *ale*, *beer*, *blood*, *choler*, *milk*, *phlegm*, *ſpittle*, *vinegar*, and others: many *waters* are excepted, but neither *rain* nor *ſleet*: but if ſeveral ſorts be intended, then the plural number may be uſed, both in ſome names of corn and liquids; as, *wheats*, *wines*, *oils*, &c. *Fleſh*, as including different kinds of animals, is a general term; but as oppoſed to *fiſh*, is merely a ſpecific noun: this, perhaps, may be the reaſon why it has only the ſingular number. And the following ſpecific terms, as denoting different kinds of fleſh, have only the ſingular number; *beef*, *veal*, *mutton*, *lamb*, *veniſon*, *pork*, and *bacon*. Nouns denoting different kinds of glutinous and oily ſubſtances have only the ſingular number; as, *amber*, *bitumen*, *brimſtone*, *butter*, *dirt*, *fat*, *glue*, *greaſe*, *honey*, *lard*, *marrow*, *pitch*, *roſin*, *ſulphur*, *tar*, *wax*, and others. Moral qualities, whether good or evil, are for the moſt part of the ſingular number; as, *prudence*, *juſtice*, *injuſtice*; *humility*, *pride*; *diligence*, *ſloth*; *induſtry*, *idleneſs*; *benevolence*, *envy*, with many others: nouns denoting abſtract qualities are moſtly of the ſingular number; as, *baſhfulneſs*, *boldneſs*, *roundneſs*, *righteouſneſs*, *ſwiftneſs*, &c. To theſe, add the following bodily affections, *hunger*, *thirſt*, *wearineſs*, *reſt*: and certain collective terms are in the ſingular number only; as, *duſt*, *offſpring*, *people*, *ruſt*, *ſoot*, *vulgar*, *wool*: the following words are of either number; *deer*, *hoſe*, *fern*, *ſheep*, *means*.

10. Sub-

10. Subſtantives in the Engliſh tongue, have only two terminations for caſes: the nominative, which merely expreſſes the name of the thing, and the poſſeſſive, or genitive caſe, made by the addition of *'s*, with an apoſtrophe before it, which denotes property: all other relations between ſubſtantives, as this alſo very often, are expreſſed by different prepoſitions: for example—*a freeman's rights*; or, the rights of a freeman. When the plural number of ſubſtantives terminates in *s*, the poſſeſſive *'s* is omitted in the genitive caſe plural; only the apoſtrophe is added: thus, *eagles' feathers* – or the feathers of eagles——*bulls' hides*; that is, the hides of bulls. Sometimes, when the nominative ſingular ends in *ſs*, or *es*, or *us*, the poſſeſſive *'s* is omitted alſo in the genitive caſe ſingular—thus, for righteouſneſs' ſake—Moſes' law—Jeſus' word—that is, for the ſake of righteouſneſs—the law of Moſes—the word of Jeſus. But if the plural number do not terminate in *s*, then the poſſeſſive *'s* is added to the genitive caſe plural; as,—*men's* various opinions—*the feet's* clattering; or, the various opinions of men—the clattering of the feet.

On the GENDERS *of* NOUNS.

11. All Engliſh ſubſtantives are either of the Maſculine, Feminine, or Neuter genders. The Engliſh Language applies the diſtinction of genders only to animals: all other words are neuter, except when, by a poetical or rhetorical fiction, inanimate things, and qualities, are ſpoken of, as if they were perſons; then they become either Maſculine or Feminine. This is done, for the moſt part, by the uſe of the pronoun, which, in the Engliſh Language, is more diſtinct and forcible, than in ſome other languages. In poetical or rhetorical expreſſions of this kind, moral qualities, ſuch as, *wiſdom*, *truth*, *juſtice*, *reaſon*, *virtue*, and *religion*, are of the feminine gender. The paſſions muſt be determined according to their different natures: the fiercer and more diſagreeable are maſculine—the ſofter

and more amiable are feminine *. *Mind* is maſculine, *ſoul* feminine; for in the latter term, more of the affections are frequently implied than in the former. The *ſun* is maſculine, the *moon* feminine, the *Heaven* neuter —the *earth* is feminine; mountains and rivers are commonly maſculine; countries and cities are feminine— and nature, as comprehending all, is feminine. But perſonifications of this kind come more immediately within the province of rhetorical writers, and will be beſt learned by reading the moſt eloquent and approved authors.

12. We expreſs the difference of ſex both of mankind and other animals, either by terms for the moſt part entirely different, or elſe by varying the termination of the word in order to expreſs the female; which, in this caſe, always ends in *eſs* †. Firſt, the general ſtate of our own ſpecies:

Male.	Female.
Man.	*Woman.*
Boy.	*Girl.*
Lad.	*Laſs.*
Bachelor.	*Maid.* / *Virgin.* / *Spinſter.*
Widower.	*Widow.*

The different relations of mankind.

Bridegroom.	*Bride.*
Huſband.	*Wife.*
Father.	*Mother.*
Son.	*Daughter.*
Brother.	*Siſter.*
Grandfather	*Grandmother.*
Grand-ſon.	*Grand-daughter*
Uncle.	*Aunt.*
Nephew.	*Niece.*

Terms of honour or reſpect.

King.	*Queen.*
Lord. / *Knight.*	*Lady.*
Sir.	*Madam.*
Maſter.	*Dame.*
Gaffer.	*Gammer*, old terms.

* See Collins's Ode on the Paſſions.

† The feminine ſometimes ends in *ix*; which, perhaps, is more properly a Latin, than an Engliſh termination; the inſtances being very few.

Male.

Male.	Female.	Male.	Female.
Maſter.	*Miſs.*	*Friar.*	*Nun.*
		Hero.	*Heroine.*
Words expreſſive of characters.		*Rake.*	*Jilt.*
		Sloven.	*Slut.*
Bully.	*Scold.*	*Wizard.*	*Witch.*
Coxcomb.	*Coquette.*		

Fop, prig, raſcal, rogue, villain, are males: the following are females; *flirt, harlot, huſſy, jade, minx, prude, ſtrumpet, trull, virago.*

Different kinds of ANIMALS.

Male.	Female.	Male.	Female.
Boar.	*Sow.*	Domeſtic Fowls.	
Bull.	*Cow.*	*Cock,*	*Hen,*
Bullock.	*Heifer.*	applied to various kinds of birds; as,	
Ox.	*Spade Heifer.*	*Peacock.*	*Peahen.*
Buck,	*Doe,*	*Turkeycock.*	*Turkeyhen.*
applied alſo to hares and rabbets, as well as to deer.		*Cock Pheaſant*	*Hen Pheaſant.*
		Cock Sparrow.	*Hen Sparrow,* &c.
Stag.	*Hind.*	*Drake.*	*Duck.*
Carl.	*Wheen.*	*Gander.*	*Gooſe.*
He Cat.	*She Cat.*	Different kinds of Hawks.	
Dog, applied alſo to foxes.	*Bitch,*	*Muſket.*	*Sparhawk. Sparrowhawk*
		Taſſel. Tiercel. Tierceiet.	*Falcon.*
Horſe. Gelding.	*Mare.*	Fiſhes.	
Ram.	*Ewe.*	*Milter.*	*Spawner.*

The ſex of ſome animals is diſtinguiſhed by the addition of the maſculine and feminine pronouns *he* and *ſhe:* as, *he-bear, ſhe-bear, he-goat, ſhe-goat,* &c.

In the following inſtances, the females are expreſſed either by adding the termination *eſs*, or turning the laſt ſyllable into *eſs*: thus:

Male.	Female.	Male.	Female.
Abbot.	*Abbeſs.*	*Jew.*	*Jeweſs.*
Actor.	*Actreſs.*		*Laundreſs.*
Adulterer.	*Adultereſs.*	*Lion.*	*Lioneſs.*
Ambaſſador.	*Ambaſſadreſs.*	*Marquis.*	*Marchioneſs.*
Author.	*Authoreſs.*	*Maſter.*	*Miſtreſs.*
Baron.	*Baroneſs.*	*Prince.*	*Princeſs.*
Champion.	*Championeſs.*	*Patron.*	*Patroneſs.*
Conductor.	*Conductreſs.*	*Poet.*	*Poeteſs.*
Count.	*Counteſs.*	*Porter.*	*Portreſs.*
Deacon.	*Deaconeſs.*	*Prior.*	*Prioreſs.*
Duke.	*Dutcheſs.*	*Prieſt.*	*Prieſteſs.*
Elector.	*Electreſs.*	*Prophet.*	*Propheteſs.*
Emperor.	*Empreſs.*		*Seamſtreſs.*
Enchanter.	*Enchantreſs.*	*Shepherd.*	*Shepherdeſs.*
Fornicator.	*Fornicatreſs.*	*Songſter.*	*Songſtreſs.*
Hoſt.	*Hoſteſs.*	*Sorcerer.*	*Sorcereſs.*
Hunter.	*Huntreſs.*	*Traitor.*	*Traitoreſs.*
God.	*Goddeſs*	*Tutor.*	*Tutoreſs.*
Governor.	*Governeſs.*	*Tiger.*	*Tigreſs.*
Heir.	*Heireſs.*	*Viſcount.*	*Viſcounteſs.*
Idolater.	*Idolatreſs.*		

In ſome different claſſes of animals, we do not ſtrictly regard the ſex, in the application of gender; as the eagle is, for the moſt part, maſculine; and the nightingale, with every poet, is known to be feminine.

ARTICLE.

13. The articles in the Engliſh Tongue, are *a*, *an*, and *the*. Theſe are ſet before ſubſtantives, in order to point out and limit their application. *A* and *an* may be conſidered as one and the ſame article. Before words

words beginning with any of the vowels (excepting *y*), or with *h* preceding a vowel, *an*, for the ſake of ſound, is uſed inſtead of *a*. As *an* arm, *an* eye, *an* inch, *an* orange, *an* union of parts, *an* hour, *an* heart, or *a* heart. *A* and *an* are generally ſet before words in the ſingular number: but *the* is ſet before words either in the ſingular or plural number. The various uſes of the the articles will be given under the rules concerning ſyntax.

14. Examples of the declenſions of ſubſtantives, both without, and with prepoſitions.

The firſt example, with the plural in *s*.

Singular.		Plural.	
Nomin. and Object. caſes.	*king.*	Nomin. and Object. caſes.	*kings.*
Gen.	*king's.*	Gen.	*kings'.*

Here let it be obſerved; that, becauſe the plural number of this word ends in *s*, the poſſeſſive *'s* of the genitive caſe plural is omitted; this is ſignified by adding the apoſtrophe to kings'; ſo that the difference between the genitive caſe ſingular, and the nominative and genitive plural, rather affects the eye than the ear.

The ſame word with prepoſitions.

Singular.		Plural.	
Nom.	*king.*	Nom.	*kings.*
Gen.	*of a king.*	Gen.	*of kings.*
Dat.	*to a king.*	Dat.	*to kings.*
Accuſ.	*a king.*	Accuſ.	*kings.*
Vocat.	*O king!*	Vocat.	*O kings!*

The ſecond example, with the plural in *es*.

Singular.		Plural.	
Nomin. and Object. caſes.	*fox.*	Nomin. and Object. caſes.	*foxes.*
Gen.	*fox's.*	Gen.	*foxes'.*
Nomin. and Object. caſes.	*horſe.*	Nomin. and Object. caſes.	*horſes.*
Gen.	*horſe's.*	Gen.	*horſes'.*
Nomin. and Object. caſes.	*prince.*	Nomin. and Object. caſes.	*princes.*
Gen.	*prince's.*	Gen.	*princes'.*

Here let it be obſerved, that in the genitive caſe plural of theſe words, the poſſeſſive *'s* is omitted, for the ſame reaſon, as in the foregoing example; alſo, that the plural number has a ſyllable more than the ſingular; but, that in reading or ſpeaking, the genitive ſingular and the genitive plural are ſounded nearly in the ſame manner; as, the *fox's ſkin*, *foxes' holes*, the *horſe's mane*, the hair which hangs on *horſes' necks*, the *prince's power*; but the prepoſition *of*, is generally uſed inſtead of the poſſeſſive *'s* to expreſs the genitive plural of ſuch words. After words ending in *x*, the poſſeſſive *'s* is ſometimes omitted in the ſingular number; thus, the *fox' ſkin*.

The word *prince* with prepoſitions.

Sing.		Plur.	
Nom.	*a prince.*	Nom.	*princes.*
Gen.	*of a prince.*	Gen.	*of princes.*
Dat.	*to a prince.*	Dat.	*to princes.*
Accuſ.	*a prince.*	Accuſ.	*princes.*
Vocat.	*O prince!*	Vocat.	*O princes!*

The

The third example with the plural in *en*.

Sing.		Plur.	
Nomin. and Object. caſes.	*man.*	Nomin. and Object. caſes.	*men.*
Gen.	*man's.*	Gen.	*men's.*

Here the poſſeſſive *'s* is added both to the genitive ſingular and to the genitive plural; not only becauſe they differ in the ſpelling, but alſo, becauſe neither of the words, themſelves, terminates in *s*; ſo that the *'s*, in each caſe, is merely poſſeſſive.

The ſame word with prepoſitions.

Sing.		Plur.	
Nom.	*man.*	Nom.	*men.*
Gen.	*of man.*	Gen.	*of men.*
Dat.	*to man.*	Dat.	*to men.*
Accuſ.	*man.*	Accuſ.	*men.*
Vocat.	*O man!*	Vocat.	*O men!*

PRONOUN.

1. Pronouns are words uſed *inſtead of nouns*, to prevent a conſtant repetition of ſubſtantives, either in diſcourſe or writing. Thus any perſon, in delivering his opinion, would, inſtead of his own proper name, uſe the pronoun *I*; as, *I think—I ſuppoſe*, &c.—and in diſcourſing with a friend, after the firſt addreſs, inſtead of calling over his proper name, every moment, he would uſe the pronoun *you*—or, in addreſſes to the Divine Being, the pronoun *thou*; thus, *you* juſtly maintain, that all the human ſpecies have, by nature, an equal right to liberty, and the common benefits of Divine Providence. "*Thou* alſo mad'ſt the night, Maker Omnipotent, and *thou* the day." When we

diſcourſe of any perſon or thing, inſtead of repeating the proper name of the perſon, or conſtantly repeating the thing itſelf; we ſay, *he*, or *ſhe*, or *it*. Hence the genders of pronouns are diſtinctly marked in the third perſon. The ſame diſtinction is not wanted in the firſt and ſecond perſons; becauſe, without their preſence, the diſcourſe could not be carried on. The Engliſh pronouns are thus arranged in their different perſons, and the variations of their caſes are according to the following examples:

Sing.			Plur.		
1ſt.	2d.	3d. perſons.	1ſt.	2d.	3d.
I	*thou, you*	*he, ſhe, it.*	*We*	*ye, you*	*they.*

Declined thus:

First Perſon.

Nomin.	*I*	Nomin.	*we.*
Gen.	*mine.*	Gen.	*our, ours.*
Dat. and Accuſ.	*me.*	Dat, &c.	*us.*

Second Perſon.

Nomin.	*thou, you.*	Nomin.	*ye, you.*
Gen.	*thine.*	Gen.	*your, yours.*
Dat. &c.	*thee.*	Dat. &c.	*you.*

Third Perſon.

Nomin.	*he, ſhe, it.*	Nomin.	*they.*
Gen.	*his, her, hers, its.*	Gen.	*their, theirs.*
Dat. &c.	*him, her, it.*	Dat. &c.	*them.*

Her,

* *Her*, *our*, *your*, and *their*, are, according to grammarians, uſed as pronoun adjectives in all caſes; to which muſt be added *my* and *thy*; as, he ſpake of *her* beauty; this to *her* wiſdom; he admired *her* virtue; *my* book; *thy* papers; *our* lands; I ſent to *your* houſe; he gave it for *their* labour. *Mine* and *thine*, before a ſubſtantive beginning with a vowel, are alſo uſed as pronoun adjectives, inſtead of *my* and *thy*—but this is more frequent in poetry than in proſe—"Of *mine* eye" —for *mine* ear—he provoked *mine* anger—it was in *thine* own hand. All theſe are called *poſſeſſive pronouns*.

3. There are ſeveral other pronoun adjectives, which, though they ſeem to ſtand by themſelves, yet always belong to ſome ſubſtantive, either expreſſed or underſtood; as, *this*, *that*, *other*, *any*, *ſome*, *ſame*, *one*, *certain*, *none*.

4. *This*, *that*, *other*, and *ſame*, are called demonſtratives and definitives, becauſe they point out the perſon or thing, and limit the extent of the ſubſtantive to which they refer. *This* and *that* change their termination, in the plural number, into *theſe* and *thoſe*. *This* and *theſe* refer to what is near, or at hand: *that* and *thoſe* refer to what is remote, or at a diſtance. Thus, in the following lines:

But, of the two, leſs dang'rous is th' offence,
To tire our patience, than miſlead our ſenſe,
Some few in *that*, but numbers err in *this*.

* *Our*, is taken from *ure*, the Saxon genitive of *we*. *Ours*, is taken from *ures*, the genitive ſingular of the adjective *ure*. Now, ſince the Saxon *ure*, was both the genitive plural of the perſonal *we*, and alſo a pronoun adjective, why may not *our*, with us, be both the genitive caſe of *we*, and alſo a pronoun adjective. *Mine*, is allowed to be, with us, as it was with the Anglo-Saxons, both the genitive caſe of *I*, and alſo a pronoun adjective.

Your, is from the Anglo-Saxon *eower*, the genitive of *ye*, and was always uſed as ſuch by them; and *their* is from *hira*, *heora*, the genitive of *hi* they: it would, therefore, be more agreeable to the genius of our mother-tongue, to conſider *your* and *their* always as perſonal pronouns in the genitive caſe, than to look upon them as *only* pronoun adjectives.

That,

That, refers to the tiring of our patience; *this*, to the miſleading of our ſenſe. Again;

In poets as true genius is but rare,
True taſte, as ſeldom, is the critics' ſhare;
Both muſt alike from heav'n derive their light,
Theſe born to judge, as well as *thoſe* to write.

Theſe, refers to the critics, which, in this ſentence, are laſt mentioned, and therefore near, or at hand; *thoſe*, refers to the poets, which are firſt mentioned, and therefore remote, or at a diſtance. *Other*, admits of the plural number, *others*, but only when its ſubſtantive is not expreſſed: "In military ſkill he was not only ſuperior to him, but alſo to all *others*;" that is, to all other military perſons.

5. *Some, ſuch, each, every, any, whether, either, neither, one*; and the negation of that *one, none*, are called diſtributives, becauſe they expreſs the ſeveral parts or diſtributions of a whole. *One*, is frequently joined to other diſtributive terms; as, *ſome one, each one, any one, every one*; and alſo to the adjective *no*; as, *no one*; which is the ſame with *none*. *One*, is ſometimes uſed alſo, in an indefinite ſenſe; thus, *one* is apt to think, upon the firſt view, that this is the higher ground. *One* is ready to ſuppoſe, &c.

6. *Own*, is an emphatic adjective, frequently joined with all the poſſeſſive pronouns, in the following manner:

Perſons.	Sing.	Plur.
1ſt.	*my own.*	*our own.*
2d.	*thy own.*	*your own.*
3d.	*his own.* *her own.* *its own.*	*their own.*

And

And when the emphaſis relates to perſons, *ſelf* in the ſingular number, and *ſelves* in the plural, are very often added, thus;

Perſ.	Sing.	Plur.
1ſt.	*myſelf, my own ſelf.*	*ourſelves, our own ſelves.*
2d.	*thyſelf, thine own ſelf.* / *yourſelf, your own ſelf.*	*yourſelves, your own ſelves.*
3d.	*himſelf, his own ſelf.* / *herſelf, her own ſelf.* / *itſelf, its own ſelf.*	*themſelves, their own ſelves.*

Self is alſo joined with *ſame*, *ſelfſame* hour.

7. *Who*, *which*, and *that*, are called relatives, when they refer to ſome foregoing ſubſtantive; as, the *woman*, *who* ſung laſt night; the *man*, *who* ſpoke ſo well; the *houſe*, tnat had bow windows; the *tree*, which the crow *now left*. The foregoing ſubſtantive, in all ſuch ſentences, is called the antecedent, to which the relative refers. *Who*, is declined in the following manner: the ſingular and plural number are the ſame.

Nom.	*who.*
Gen.	*whoſe.*
Dat. and Accuſ	*whom.*

Which, undergoes no other variation, than *whoſe* for the genitive caſe, moſt frequently uſed by the poets; "the fruit of that forbidden tree *whoſe* mortal taſte." *That*, as a relative, undergoes no variation either in caſe or number.

8. *Who*, *which*, and *what*, are called interrogatives, when they are uſed in aſking queſtions: *what*, undergoes no kind of variation.

9. To

9. To *who*, *which*, and *what*, the adverbs *ſo* and *ever* are frequently added; as, *whoever*, *whoſoever*; *whichever*, *whichſoever*; *whatever*, *whatſoever*. Theſe may be called indefinites, becauſe they do not point out any particular perſon or thing. And ſometimes they occur in a diſtributive ſenſe. From the whole of this ſection, it appears that the Engliſh pronouns may be thus arranged under the following claſſes: pronouns perſonal; pronouns, poſſeſſive, demonſtrative, and definitive; pronouns diſtributive; pronouns relative, interrogative, and indefinite.

ADJECTIVE.

1. An *adjective* is a word, that expreſſes ſome quality, property, action, relation, paſſion, or manner of being; added to a ſubſtantive or pronoun; as, a *black ball*, an *high tower*, a *ſwift horſe*, *my field*, *your cattle*, a *ſinging bird*, a *running footman*, a *trading juſtice*, *tyrannic power*, *filial fear*, a *beloved friend*, Timon *pale* and *meagre*, lives in retirement. *He*, *loaded* with difficulties, yet ſhews a *cheerful face*. Adjectives may be divided into three claſſes; pronoun, or poſſeſſive adjectives; adjectives of quality, and participle adjectives. The two former claſſes are ſufficiently obvious, the laſt ſhall be noticed again in treating of participles.

2. Sometimes the names of towns or diſtricts are uſed as a kind of poſſeſſive and characteriſtic adjectives, denoting the place of the formation or production of the articles, mentioned along with them: thus, *Colcheſter baize*, ſignifies baize made at Colcheſter; in this ſenſe, we ſay, *Norwich* ſtuffs; *Birmingham* ware; *Cheſhire* cheeſe; *Manchester* cottons; *Yorkſhire* cloths; *Nottingham* hoſe; *Madeira* wine; *Canary* birds; *Jamaica* rum; with many other inſtances of the like kind. Various nouns are placed before other nouns as characteriſtic adjectives; thus, *ſea* fiſh; *river* fiſh; *moor* hen; *rum* puncheon; *wine* veſſel; *foot* man; *chamber* maid; a *corn* field; *meadow* ground; *mountain* ranunculus;

culus; *marſh* mallows; *foot* guards; *horſe* guards; *ſea* man; with many others.

3. The adjective in Engliſh has no variation in gender, number, or caſe. But as all qualities admit of higher, and of the higheſt degrees, the adjective varies its termination, in order to expreſs theſe different degrees; thus, *wiſe*; comparative degree, *wiſer*; ſuperlative, *wiſeſt*. Here, let it be obſerved, that ſubſtantives, uſed as poſſeſſive and characteriſtic adjectives, are, in their very nature, incapable of compariſon. If ſilk be *India* ſilk, with reſpect to the uſe of the term *India*, it can be no more than *India* ſilk. Nor can ſuch adjectives, as denote a relation to particular countries, be well compared; as, *Engliſh*, *French*, *Spaniſh*, &c. But other adjectives become of the comparative degree, by adding *r*, or *er*; and of the ſuperlative degree, by *ſt*, or *eſt*, to the end of it. As,

	Comparative.	Superlative.
Wiſe.	*Wiſer.*	*Wiſeſt.*
High.	*Higher.*	*Higheſt.*
Kind.	*Kinder.*	*Kindeſt.*
Few.	*Fewer.*	*Feweſt.*
Polite.	*Politer.*	*Politeſt.*
Diſcreet.	*Diſcreeter.*	*Diſcreeteſt.*

4. But the greateſt part of thoſe adjectives which conſiſt of more ſyllables than one, and all thoſe that end in *ing*, expreſs their comparative and ſuperlative degrees by the terms *more* and *moſt*. Thus:

	Comparative.	Superlative.
Beautiful.	*More beautiful.*	*Moſt beautiful.*
Splendid.	*More ſplendid.*	*Moſt ſplendid.*
Exalted.	*More exalted.*	*Moſt exalted.*
Fearful.	*More fearful.*	*Moſt fearful.*
Diligent.	*More diligent.*	*Moſt diligent.*
Loving.	*More loving.*	*Moſt loving.*
Craving.	*More craving.*	*Moſt craving.*
Sparing.	*More ſparing.*	*Moſt ſparing.*

The

The terms *more* and *moſt*, may be ſet before any adjective, with very few exceptions, in order to expreſs the comparative and ſuperlative degrees; as, *wiſe*, *more wiſe*, *moſt wiſe*; but, in this caſe, the terminations, *r*, *er*, *ſt*, and *eſt*, muſt never be uſed; for it would be very improper to ſay, *more wiſer*, *moſt wiſeſt*, or *more kinder*, *moſt kindeſt*; becauſe ſuch double comparatives, and ſuperlatives as theſe, can add nothing to the ſenſe.

5. There are ſome adjectives, relating to place and ſituation, which form their ſuperlative degree, by adding the term *moſt* to the end of them, ſo as to make one word; thus, *foremoſt*, *hindermoſt*, *nethermoſt*, *undermoſt*, *uppermoſt*, *utmoſt*, *uttermoſt*.

6. The following adjectives are irregular in forming their degrees.

	Comparative.	Superlative.
Good.	*Better.*	*Beſt.*
Bad. *Evil.* *Ill.*	*Worſe.*	*Worſt.*
Little.	*Leſs.*	*Leaſt.*
Much. *Many.*	*More.*	*Moſt.*

The terms *more* and *moſt*, cannot be added to any of theſe, in order to form their comparative and ſuperlative degrees. Theſe are the exceptions already hinted. No. 4.

VERBS.

VERBS.

1. Verbs are words which ſignify, *to be*; as, I *am*, he *is*, he *exiſts*; or, to be in a particular ſtate or condition; as, I *ſit*, you *walk*, he *ſleeps*, they *mourn*: which affirm various kinds of actions or energies; as, I *write*, you *read*, he *thinks*, they *ſtrike*, we *love*, ye *admire*: and which expreſs a paſſion, or affirm ſomething done to another thing or perſon, as the object acted upon; as, he *is oppreſſed*, the glaſs *is broken*, you *grieve*, we *were grieved*, they *are loved*, I *am ſtricken*. In grammar, all verbs are divided into three claſſes: firſt, verbs active, or rather tranſitive; which not only expreſs an action or energy, but alſo neceſſarily imply both an agent, and an object, to which the action or energy paſſes: thus, Paul *loved* Timothy, Brutus *ſmote* Cæſar: next, verbs paſſive, which expreſs ſomething ſuffered or ſuſtained by the object, and which, therefore, require the object and agent to change places: thus, Timothy *was loved* by Paul, Cæſar *was ſmitten* by Brutus, Hannibal *was conquered* at laſt: and, then, verbs, which anſwer to neither of the foregoing claſſes: that is, which, though of various import, are yet neither tranſitive, nor completely paſſive; for this reaſon, they are called verbs neuter. Whether the neuter verb expreſs being, or action, or energy, or geſture, or the ſtate and condition of being, the thing predicated is limited to the agent, and is inſeparable from it; that which is predicated, therefore, paſſes not over to any object; as, *I run*, *the bird flies*, *you rejoice*, *he lives*, *they ſleep*, the *lion roars*, *we ſit*.

2. Verbs, in the Engliſh language, have only two tenſes, the preſent and the paſt; and two participles, one belonging to each tenſe: the firſt with very little, the latter, for the moſt part, with no variation from the verb itſelf. There are, indeed, ſome irregular verbs which vary from this ſimple formation of the paſt participle. But theſe little circumſtances of irregularity ſcarce affect the ſimplicity of the Engliſh verbs, becauſe

becauſe all the other tenſes, both of the indicative and ſubjunctive mode, are marked out with great exactneſs, by ſuch auxiliary terms as are equally applied to the regular and irregular verbs. A minute enquiry, therefore, into the nature and uſe of thoſe auxiliary terms is abſolutely neceſſary, before juſt examples of the Engliſh verbs, through their various modes and tenſes can be given.

3. The following are conſidered by grammarians as auxiliary verbs, *to be*, *to do*, and *to have*; *may*, *can*, *will*, *ſhall*, together with their paſt tenſes, *might*, *could*, *would*, and *ſhould*; as alſo *muſt* and *ought*. *To do*, and *to have*, in their different tenſes and variations, are undoubtedly uſed as auxiliary terms: *will* and *ſhall* are alſo auxiliary terms denoting future time; the one abſolutely, the other hypothetically. He *will* write out theſe remarks as ſoon as he can. If you *will* ſend me your opinion concerning this affair I *ſhall*, in all probability, accede to your judgement. The delicacy of our language is ſomewhat remarkable with reſpect to the firſt perſon of each number, when connected with the term *will*. In all ſuch phraſes as theſe, *I will go*, *I will ſend*, it may perhaps be doubted whether *will* is not properly a verb, denoting that kind of *preſent intention* which ariſes from the deſire of the thing, or event; and it may alſo be doubted whether *will* ever can, without offence to the genius of our language, be uſed as a ſign in the firſt perſon. Nevertheleſs, for the ſake of eaſe to the learner, the uſual form is continued through every perſon of the future tenſe of the indicative mode; but in the *compound* future tenſe the firſt perſon is entirely omitted, as it does not appear to have any practical exiſtence in our language. *Shall* alſo, as a ſign, changes its idea, when applied to different perſons. *Shall* is not ſo frequently a ſign in the ſecond as in the firſt and third perſons; and, as a ſign in the ſecond perſon, it either denotes ſome promiſe, or elſe it is uſed merely in an hypothetical ſenſe with a conjunctive term; thou *ſhalt* have what thou aſkeſt—if thou *ſhalt* keep my commandments. But *may* and *can*, with their paſt tenſes *might* and *could*, as likewiſe *would* and *ſhould*,

ſhould, are proper verbs always governing an infinitive mode, and not auxiliary terms, or particles, as they are called by ſome grammarians. *Will*, uſed as a verb, occurs in the preſent tenſe, and is no auxiliary ſign. *Shall* alſo is frequently a verb in the preſent tenſe, and, as ſuch, is always followed by an infinitive mode.

4. But, in order to place this matter in a clear light, let it be remembered that the infinitive mode, in former days, terminated in *n*; as alſo verbs of the plural number. Hence the infinitive mode of our forefathers, on many occaſions, more evidently appeared to the eye than ours. The following examples cannot be miſtaken. The firſt of the infinitive mode itſelf: "They *ben* moſt buſy of all in the world, to *getten* worldly goods by purchaſe, and to *holden* them by falſe plea:" other freres or poor men *moten wanten* of this alms: ſome poor prieſts *thinken* with God to traviele about where they *ſhulden* moſt *profiten*: Chriſt and his apoſtles *wolden* never *taken* upon them theſe benefices, that men *uſen* now: he *muſt underſtanden* the word of God: though poor prieſts *mighten* freely *getten* preſentation *.

Now *wolden* ſom men *waiten*, as I geſſe,
That I *ſhuld tellen* all the purveiance,
The which that the emperour of his nobleſſe
Hath ſhapen for his daughter dame Cuſtance.
Wel may men know that ſo gret ordinance
May no man *tellen* in a litel clauſe
As was arraied for ſo high a cauſe †.

Muſt occurs, in the foregoing examples, as governing an infinitive mode. But it appears ſomewhat ſtrange that *ought* ſhould have been numbered among auxiliary terms, ſince every grammarian *ought to know* that this verb is always followed by an infinitive mode.

5. *Have* may be juſtly conſidered as the firſt and chief of the auxiliaries, becauſe, without it, the paſt

* Wickliffe, in Lewis's Life of Wickliffe.
† Chaucer. Man of Lawes Tale.

tenſes of the verb *am*, or *to be*, cannot be formed at all. But *have* uſes no other aid in forming its own paſt tenſes, than that which itſelf lends to all other verbs, even *to do* not excepted; as, *I have done* it, *he had done* the buſineſs. The auxiliary and verbal nature of *have* and *do*, are generally confounded. *Have* and *do*, as auxiliaries, are no verbs, but only indications of emphaſis and time: and, as verbs, they are no auxiliaries, but directly aſſert poſſeſſion and action; as, *I have* it now, *I had* it once, *he does* it, *they do* it. *Have* and *had*, as auxiliary terms, only occur in the preterferfect and preterpluperfect tenſes. *Do* and *did*, as auxiliary terms, are uſed in no other tenſes than the preſent and preterimperfect. Hence it follows that the term *do* may be auxiliary to the verb *do*, in the preſent tenſe: and *did* may be auxiliary to the verb *do* in the preterimperfect tenſe. As, for example, he *does* do his duty, I *did* do it, he *did* do it. The term *have* can never be auxiliary to the verb *have*, either in the preſent or preterimperfect tenſe. The term *have* and *had* may be auxiliary to *had*, the participle of the verb *have*, as well as to any other participle of the paſt tenſe; as, I *have had* many ſuch friends, and *have ſeen* their ſelfiſhneſs; he *had had* that eſtate if juſtice *had taken* place. But *do* and *did* never can be applied as auxiliaries either to *done*, or to any other participle. *Do*, placed before the nominative caſe of a verb, is a ſign of interrogation; and, in this caſe of it, is placed even before the verb *do*; as, How *do* you do? *Did* you do it? *Did* he do it? *Does* he do that kind of work? *Do* and *have* undergo the ſame variations, whether they be uſed as verbs or as auxiliary terms. But the variations of *did* and *have*, as verbs, are not found in the ſame tenſes with their variations, as auxiliary ſigns. *Have*, *haſt*, *hath*, and *has*, as verbs, are only in the preſent tenſe; as auxiliary ſigns, only in the preterperfect tenſe. *Had* and *hadſt*, as verbs, only in the preterperfect tenſe; as auxiliary terms, only in the preterpluperfect tenſe. *Did* and *didſt*, as verbs, are only in the preterperfect tenſe: as ſigns, only in the preterimperfect tenſe. *Do*, *doeth*, *doth*, and *does*, whether as verbs, or as ſigns, are in the preſent tenſe. The verbs, which come after

the ſigns *do* and *did*, undergo no variations, although the ſigns themſelves do, as will be ſeen in the examples. But *do*, as a ſign of the imperative mode, changes not. But, though the verb *do* is thus often uſed as an auxiliary ſign, yet the participle *doing* can never be uſed as an auxiliary ſign, for the following reaſons: when the verbs *do* and *have* become auxiliary ſigns, they are ſigns only to verbs; and if their participle of the preſent tenſe become an auxiliary ſign, it muſt be not only a ſign to participles, but alſo to participles in that very tenſe, of which its own verb is an auxiliary ſign. Now no participle of the preſent tenſe can ever admit an auxiliary ſign before it; *doing*, therefore, can never be uſed for this purpoſe: nor can it be applied to participles of the paſt tenſe, becauſe the verb *do*, never becomes the auxiliary ſign of that tenſe. Hence the term *doing*, wherever found, is always either a pure participle, or elſe, with the article *the* before it, a *participial* noun, and never an auxiliary ſign. But the term *have* is the auxiliary ſign of the paſt tenſe, and participles of the paſt tenſe do admit auxiliary ſigns before them; *having*, therefore, naturally becomes an auxiliary ſign, and is ſet before participles of the paſt tenſe; as, *having loved, having received, having written:* thus we ſee the reaſon why *doing* is never uſed as an auxiliary ſign, although *having* often occurs as an auxiliary ſign. Let it be obſerved, that *have*, *had*, and *having*, when uſed as auxiliary ſigns, are always ſet before *participles* of the paſt tenſe.

6. All participles ending in *ing* are of the preſent tenſe, and denote the continuance either of an action, paſſion, or energy; as, *writing, loving, conſidering:* or elſe of the ſtate and condition of the perſon or thing to which they are applied; as, *living, dying, ſitting, walking, ſtanding.* The preſent and preterimperfect tenſes of the Engliſh verb are often expreſſed by this participle added to *am* and *was*, the preſent and preterimperfect tenſes of the verb *to be:* thus, for inſtance, I *am writing*, while I *was walking:* which phraſes, becauſe they denote the continuance of the action or ſtate, are, on many occaſions, more ſignificant and de-

ciſive than the following expreſſions; I *write*, while I *did walk*. All participles, which do not end in *ing*, are of the paſt tenſe, and, taken alone, are always paſſive; and, added to the different perſons and tenſes of the verb *to be*, give us the whole of our paſſive verbs in the Engliſh language. This will appear obvious from the examples. All participles of the paſt tenſe, that end in *ed*, are regular; thoſe which do not ſo terminate, are irregular: of which a catalogue ſhall be given. The auxiliary ſign, *having*, ſet before participles of the paſt ſenſe, gives them an active ſignification, or makes them ceaſe to be paſſive.

7. All regular verbs are thus inflected:

Preſent tenſe.	Paſt tenſe.		Participles.	
Love.	Loved.	*Paſt tenſe*	Loved	*Paſſive.*
		Preſent tenſe	Loving	*Active.*
		Paſt tenſe	Having loved	*Active.*

All irregular verbs keep this general form of inflection, varying their paſt tenſe, and the participles of that tenſe, according to the extent of their irregularity. The participle of the preſent tenſe is always regular, being immediately formed from the verb of that tenſe.

Preſent tenſe.	Paſt tenſe.	Participles.
Write	Wrote	Written. Writing. Having written.
Teach	Taught	Taught. Teaching, Having taught.

From theſe two tenſes, with their participles and auxiliary ſigns, all other parts of the verb are formed.

8. To verbs, as it has been intimated, belong modes and tenſes. The indicative mode is that form of the verb which barely aſſerts any action or ſtate, or ſhews

ſhews any thing through the ſeveral diviſions of time, called tenſes; under ſuch variations of phraſe as point out the difference of perſons in each tenſe. The imperative mode, as its name imports, is that form of the verb in which commands are expreſſed. The imperative in the Engliſh language is not divided into tenſes, but, in ſtrictneſs of ſpeech, muſt refer either to actions which ought to commence immediately, or elſe to ſuch as are poſſible and probable in time to come; for paſt actions cannot be the objects of command. The verb *let*, as demanding permiſſion, always makes a part of the imperative mode, in the firſt and third perſons; as, *let me read*, *let him ſpeak*, *let them go*. The placing of the verb, in the ſecond perſon, before the nominative caſe, is alſo a ſign of the imperative mode: *go thou*, *hear ye*, my friends, *regard ye* the truth in all things. *Do*, placed before the nominative of the verb, in the ſecond perſon, is alſo a ſign of the imperative mode; as, *do thou attend*, *do ye* in every caſe *act* uprightly. The ſubjunctive mode is that form of the verb which is ſubjoined to the indicative mode, and ſometimes to the imperative. But its being ſubjoined to another mode can never be the true reaſon why the verb ſhould take another form. As this mode, in its very nature, implies poſſibility, liberty, contingency, or imports ſomething conditional, or refers to an end that may be obtained, it would be much better to call it the potential mode; for ſuch it really is. The Saxon grammarians uſed to conſider the potential form of the verb under a twofold idea: they called it *pure*, when a ſingle verb intimated potentially, without any aid; as, take heed that thou *keep* my commandments, I have written in order that thou *know* the certainty of thoſe things. But they called it the *circumſcribed* form, when poſſibility, duty, obligation, and contingencies, were expreſſed by *may*, *can*, *might*, *would*, *could*, and *ſhould*, with an infinitive mode after them; in which caſes the expreſſions of poſſibility, obligation, liberty, and will, as much belong to the indicative as to the potential mode. This Dr. Lowth clearly ſaw, and gives examples of *may*, *might*, *would*, *could*, and *ſhould*, in which he acknowledges all theſe terms to be verbs

of the indicative mode. It is a pity that, with this view of the matter, he ſhould ever conſider them as mere ſigns of tenſes, in what is called the ſubjunctive mode; and the rather, ſince it is not probable that another Engliſh grammarian ſhould ariſe, in our times, equally qualified with himſelf, all things conſidered, to illuſtrate and determine the nature and uſe of theſe hypothetical verbs. We have ſtill many inſtances of the pure potential form of the verb, in our language; as, he that ſmiteth a man ſo that he *die*; if men ſtrive and hurt a woman with child ſo that her fruit *depart* from her; neither ſhall he multiply wives that his heart *turn* not away; he ſhall read the words of this law, that his heart *be* not lifted up above his brethren, and that he *turn* not aſide; neither let me ſee this great fire any more leſt I *die*. Any one will readily perceive that the verbs *ſhall*, *may*, and *ſhould*, are implied in the foregoing examples, which, if they had been expreſſed, would have circumſcribed the ideas of neceſſity and poſſibility intimated in them.

9. It has been already obſerved, that there are but two primitive tenſes in the Engliſh verb, the preſent and the paſt: the reſt are formed by means of auxiliary terms, which denote both emphaſis and time. The auxiliary terms *did* and *will*, placed before the radical verb, conſtitute the preterimperfect and future tenſes; and *had*, ſet before the participle of the paſt tenſe, gives us the preterpluperfect tenſe. *Am*, or, *to be*, may be conſidered as the only exception; for the primitive tenſes of this verb are the preſent and preterimperfect, both different from the radical verb, which is, *be*. The preterperfect tenſe of this verb is formed by the auxiliary term *have*, ſet before the participle *been*: the future and preterpluperfect tenſes are formed juſt in the ſame manner as in all other verbs. The primitive tenſes of all verbs, except of *be*, and the preſent of *have*, admit of auxiliary ſigns as well as the reſt of the tenſes. This contributes much both to the variety and energy of every tenſe in the Engliſh verb; and, beſides, the participle of the preſent tenſe of any verb, added to the verb *am* or *to be*, through all its modes

modes and tenſes, as fully conſtitutes an active verb, as the participle of the paſt tenſe, added to the different variations of the verb *am*, conſtitutes the paſſive voice of every verb; thus, *I have been writing, I had been walking, I have been loved, I had been received.* This, together with the circumſtances before mentioned, gives great preciſion to the tenſe of the Engliſh verb.

10. In the preſent tenſe of the ſubjunctive or potential mode, neither the verb nor its auxiliaries undergo any variations of perſons: if *thou warn* the wicked of his way, if *he do* not *turn* from his way, if *he turn* not from his ſins and do that which is right, Ezek. xxxiii. if *thou violate* thoſe promiſes, if in the world *he live*, if in the grave *he reſt*, if *thou take* not heed, proud Phrygian. Locrine.

11. The auxiliary ſign *did*, in the preterimperfect tenſe of the ſubjunctive mode is varied in the ſecond perſon ſingular number, juſt in the ſame manner as in the indicative mode: and the verb *to be*, alſo reſumes again its variation in this tenſe, thus: if I *were*, if thou *wert*, &c. Some of our beſt grammarians are unhappily ſilent on this uſe of the auxiliary *did*; and others, without any heſitation, give us the following example of the conjunctive form of *did*; if I *did*, if thou *didſt*, if he *did*, &c. but offer no proof in ſupport of the practice; and we are left to determine for ourſelves, whether *did*, in the example, is to be conſidered as an auxiliary ſign, or as a verb. But there appears to be no ſufficient authority for this form of the ſecond perſon, in either caſe. To allege that the auxiliary ſign undergoes no variation, in the preſent tenſe of the ſubjunctive mode, cannot be admitted as a reaſon why the auxiliary ſign ſhould undergo no variation in this tenſe, ſince the verb *to be* undergoes no variation in the preſent tenſe, while yet it varies its ſecond perſon in this tenſe; and, ſince this phraſe is allowed, if thou *wert loving*, why ſhould the next be rejected, if thou *didſt love?* eſpecially as the following examples are of ſome weight on the ſubject:

If thou *didſt* ever thy dear father love. *Hamlet.*

As though thou *didſt* our high diſpleaſure ſcorn.
Locrine.

If tho *didſt* know me, thou wouldſt talk with me.
Andronicus.

Thou lov'ſt me not; for, brother, if thou *didſt*,
Thy tears would waſh ——— ———
Third Part of Henry VI.

Or if thou *didſt*, what power has he?
Chillingworth.

Now, if thou *didſt* receive it. 1 *Corinth.* iv.

12. But concerning the verb itſelf, in the preterperfect tenſe of this mode, caution muſt be uſed. The beſt of all our grammarians takes no notice of it as independent of its auxiliaries. Are we then to conclude, that the verb is never found in this tenſe without auxiliaries? By no means; *if you knew*; O! *that he bore*; *if he never drank wine*; *if I rejoiced* becauſe my wealth was great; *if I beheld* the ſun ſhining in his brightneſs; *if* the men of my tabernacle *ſaid*; Job, xxxi. Some grammarians of note give us the following example of this tenſe; *if I loved*, *if thou lovedſt*, *if he loved*, &c. Shall we then conclude that the verb in the preter, as in the preſent tenſe of this mode, undergoes no variation? That would be hazardous, for the following reaſons: Dr. Johnſon, whoſe grammatical authority merits reſpect, ſays, that this tenſe is the ſame as the preterite in the indicative mode: in the Anglo-Saxon, whence the form of our verb is derived, the conjunctive preter is juſt the ſame as the indicative preter; and ſuch examples of its variation in the ſecond perſon ſingular number frequently occur, as cannot well be rejected. *If* thou *knew'ſt* our purpoſes. *Hamlet.* Thou knoweſt not the king, now I think, *if* thou *ſaweſt* him. O that thou and I were on Saliſbury Plain! I would loſe my head *if* thou *brought'ſt* thy head hither again. *Sir John Oldcaſtle.* And thou, his ſon, O Bel-

O Belſhazzar, haſt not humbled thine heart, *though* thou *knewеſt* all this. *Dan.* v. *If* thou *knewеſt* the giſt of God. *John*, iv. If the ſecond perſon of the verb, in this tenſe, vary from the firſt, we need not wonder if the ſign alſo of the ſecond perſon ſhould be found undergoing the ſame kind of variation. The practice of our forefathers, with whom the pronoun *thou* was much more frequent than with us, together with the analogy of tenſes, will be our ſafeſt guide. Any one may ſoon collect a great number of ſuch conjunctive phraſes as theſe:

Or, *if thou haſt* uphoarded in thy life
Extorted treaſure. *Hamlet.*

My ſon, *if thou haſt* ſtricken thy hand with a ſtranger. But care muſt be taken leſt ſuch phraſes as theſe ſhould be confounded with the verb *haſt*, in the preſent tenſe of the indicative mode: before which tenſe the hypothetical term *if* is, perhaps, as frequently placed as before the preſent tenſe of the ſubjunctive mode: for long cuſtom, and the uncontrouled practice of our beſt writers, has made *if* before the indicative mode as idiomatic and authentic as *if* before the ſubjunctive mode. It may be aſked why *haſt*, in theſe phraſes, may not be conſidered as of the preſent tenſe ſubjunctive mode, as well as the auxiliary ſign *haſt*, be conſidered as of the preter tenſe of this mode? To which the following anſwer is ſufficient: *Haſt*, as a verb, is in the preſent tenſe, and as ſuch ought to follow the general rules for all other verbs, which, in the preſent tenſe of the ſubjunctive mode, admit of no variation in the ſecond perſon: *haſt*, in the preter tenſe of this mode, is only the ſign of the perſon, and, as ſuch, very properly follows the variation of the verb itſelf in the ſecond perſon. But ſhould any one aſk, why *haſt*, in this phraſe, *if thou haſt ſtricken*, ought not to be always called the preter tenſe of the indicative mode, ſince this phraſe, *if thou haſt any ſound*, is ſaid to be always in the preſent tenſe of that mode? This anſwer might be given, That the preter tenſe of each mode is identically the ſame, were it not for one cir-

cumſtance, which is this; that the auxiliary ſign in the third perſon of this tenſe is not varied; but it is varied in the preter tenſe of the indicative mode. In theſe phraſes, if he *has done* it, if he *hath deſtroyed*, until he *hath finiſhed* his embaſſy, the verb is in the indicative mode: but, in the following, the verb is in the preter tenſe of the ſubjunctive mode: his anger ſhall not return until he *have done* it, and until he *have performed* the intents of his heart. *Jer.* xxx. If a man *have committed* a ſin worthy of death, if ſhe *have brought up* children, if ſhe *have lodged* ſtrangers, if ſhe *have relieved* the afflicted, &c. 1 *Tim.* v. If he *have caught* thee, Benedict. *Much Ado, &c.*

Nay, if the devil *have given* thee proofs for ſin,
Thou wilt prove his. *Meaſ. for Meaſ.*

If cuſtom *have* not braz'd it ſo, that it be proof
againſt ſenſe. *Hamlet.*

With innumerable examples of the ſame kind: nay, perhaps this form of the auxiliary ſign *have*, in the third perſon, has hitherto been more frequent than that in the indicative mode. This circumſtance forbids the two tenſes to be confounded, at leaſt in the third perſon ſingular number.

13. The preterpluperfect tenſe in the indicative and ſubjunctive modes is identically the ſame; if thou *hadſt known*, if thou *hadſt been* here, if thou *hadſt paſt* this way.

Ere thou *hadſt power*, or we had cauſe to fear:
If thou *hadſt drunk* to him, it *had been* a kindneſs.

14. It will be ſufficient to obſerve here, that *ſhall* and *will*, *can* and *may*, *ſhould* and *would*, *might* and *could*, are ſubject to no diſtinctions of modes, and moſt of them are the ſame in different tenſes; and, being purely hypothetical verbs, they conſtantly vary the ſecond perſon in the ſingular number, without any regard

to

to ſuch conjunctive terms; as, *if*, *although*, *whether*, *until*, &c.

15. In the infinitive mode, the verb itſelf being indefinite, knows no variation of time; as, *to love*, *to walk*, *to read*: yet in the infinitive mode there is a paſt tenſe; but that tenſe is formed by the participle of the verb added to the auxiliary term *have*, in the infinitive mode, with the ſign *to*; as, *to have loved*, *to have ſeen*, *to have written*. It may be worth an enquiry whether the prepoſition *to*, ſet before the verb in the infinitive mode, do not always intimate ſomething of futurity.

Agreeably to the foregoing remarks, examples of Engliſh verbs, through all their modes and tenſes, ſhall now be given.

To HAVE.

Have	Had	Had. Having. Having had.

Indicative Mode.

Preſent Tenſe.

I have, thou haſt, you have, he has, he hath.
We have, ye have, you have, they have.

Preterimperfect Tenſe.

Wanting, becauſe this verb borrows no aid for its paſt tenſes.

Preterperfect Tenſe.

I had, thou hadſt, you had, he had:
We had, ye had, you had, they had.
I have had, thou haſt had, you have had, he has had, he hath had:
We have had, ye have had, you have had, they have had.

Preterpluperfect Tense.

I had had, thou hadst had, you had had, he had had:
We had had, ye had had, you had had, they had had.

Future.

I will have, thou wilt have, you will have, he will have:
We will have, ye will have, you will have, they will have.

The compound Tense of Past and Future Time.

*

Thou wilt, You will, He will } have had.

Ye, You, They } will have had.

Imperative Mode.

Let me have
have thou
do thou have
have you
do you have
let him have.

let us have
have ye
have you
do ye have
do you have
let them have.

Subjunctive Mode.

Present Tense.

I, Thou, You, He } have.

We, Ye, You, They } have.

Preterimperfect wanting.

* The first Person omitted. See Part I. Sect. 3. of the verb.

Preterperfect

Preterperfect Tense.

I had
Thou hadſt
You had
He had.

We
Ye
You
They

had.

I have
Thou haſt
You have
He have

had.

We
Ye
You
They

have had.

Preterpluperfect.

I had
Thou hadſt
You had
He had

had.

We
Ye
You
They

had had.

Future Tense.

I ſhall
Thou ſhalt
You ſhall
He ſhall

have.

We
Ye
You
They

ſhall have.

The Compound Tense.

I ſhall
Thou ſhalt
You ſhall
He ſhall

have had.

We
Ye
You
They

ſhall have had.

Infinitive Mode.

To have; have: To have had; have had.

To BE.

Am Was { Been. Being. Having been.

Indicative Mode.

Preſent Tenſe.

I am		We	
Thou art		Ye	
You are		You	are.
He is.		They	

Preterimperfect Tenſe.

I was		We	
Thou waſt		Ye	
You were		You	were.
He was.		They	

Preterperfect.

I have		We	
Thou haſt		Ye	
You have	been.	You	have been
He has		They	
He hath			

Preterpluperfect.

I had		We	
Thou hadſt		Ye	
You had	been.	You	had been.
He had		They	

Future.

I will		We	
Thou wilt		Ye	
You will	be.	You	will be.
He will		They	

The Compound Tense.

Thou wilt You will He will	have been	Ye You They	will have been.

Imperative Mode.

Let me be be thou be you do thou be do you be	Let him be Be it Be he.	Let us be be ye be you do ye be do you be	Let them be Be they.

Subjunctive Mode.

I Thou You He	be.	We Ye You They	be.

Preterimperfect.

I were Thou wert You were He were.		We Ye You They	were.

Preterperfect.

I have Thou haſt You have He have	been.	We Ye You They	have been

Preterpluperfect.

I had Thou hadſt You had He had	been.	We Ye You They	had been.

Future.

I ſhall Thou ſhalt You ſhall He ſhall	be.	We Ye You They	ſhall be.

Compound Tenſe.

I ſhall Thou ſhalt You ſhall He ſhall	have been.	We Ye You They	ſhall have been.

Infinitive Mode.

To be. Be. To have been. Have been.

To DO.

Do. Did. Done. Doing. Having done.

Indicative Mode.

Preſent.

I do Thou doſt You do He does He doth.		We Ye You They	do.
I do Thou do You do He does He doth	do.	We Ye You They	do do.

I am

I am Thou art You are He is	doing.	We Ye You They	are doing.

Preterimperfect.

I did Thou didſt You did He did	do.	We Ye You They	did do.
I was Thou waſt You were He was	doing.	We Ye You They	were doing.

Preterperfect.

I did Thou didſt You did He did.		We Ye You They	did.
I have Thou haſt You have He has He hath	done.	We Ye You They	have done.
I have Thou haſt You have He has He hath	beendoing.	We Ye You They	have been doing.

Preterpluperfect.

I had Thou hadſt You had He had	done.	We Ye You They	had done.

I had

I had Thou hadſt You had He had	been doing.	We Ye You They	had been doing.

Future.

I will Thou wilt You will He will	do.	We Ye You They	will do.
I will Thou wilt You will He will	be doing.	We Ye You They	will be doing.

Compound Tenſe.

Thou wilt You will He will	have done.	Ye You They	will have done.

Imperative Mode.

Let me do	Let us do
Do thou	Do ye
Do you	Do you
Do thou do	Do ye do
Do you do	Do you do
Let him do.	Let them do.

Subjunctive Mode.

Preſent.

I Thou You He	do.	We Ye You They	do.

I Thou You He	do do.	We Ye You They	do do.
I Thou You He	be doing.	We Ye You They	be doing.

Preterimperfect.

I did Thou didſt You did He did	do.	We Ye You They	did do.
I were Thou wert You were He were	doing.	We Ye You They	were doing.

Preterperfect Tenſe.

I did Thou didſt You did He did		We Ye You They	did.
I have Thou haſt You have He have	done.	We Ye You They	have done.
I have Thou haſt You have He have	been doing.	We Ye You They	have been doing.

Preter-

Preterpluperfect.

I had Thou hadſt You had He had	done.	We Ye You They	had done.
I had Thou hadſt You had He had	been doing.	We Ye You They	had been doing.

Future.

I ſhall Thou ſhalt You ſhall He ſhall	do.	We Ye You They	ſhall do.
I ſhall Thou ſhalt You ſhall He ſhall	be doing.	We Ye You They	ſhall be doing.

The Compound Tenſe.

I ſhall Thou ſhalt You ſhall He ſhall	have done.	We Ye You They	ſhall have done.

Infinitive Mode.

To do. Do. To have done. Have done.

To LOVE.

Love.	Loved.	Loved. Loving. Having loved.

Indicative Mode.

Preſent Tenſe.

I love Thou loveſt You love He loves He loveth		We Ye You They	love.
I do Thou doſt You do He does He doth	love.	We Ye You They	do love.
I am Thou art You are He is	loving.	We Ye You They	are loving.

Preterimperfect.

I did Thou didſt You did He did.	love.	We. Ye You They	did love.
I was Thou waſt You were He was	loving.	We Ye You They	were loving.

Preterperfect.

I loved Thou lovedſt You loved He loved		We Ye You They	loved.
I have Thou haſt You have He has He hath.	loved.	We Ye You They	have loved.
I have Thou haſt You have He has He hath	been loving.	We Ye You They	have been loving.

Preterpluperfect.

I had Thou hadſt You had He had	loved.	We Ye You They	had loved.
I had Thou hadſt You had He had	been loving.	We Ye You They	had been loving.

Future Tenſe.

I will Thou wilt You will He will	love.	We Ye You They	will love.

I will

I will Thou wilt You will He will	be loving.	We Ye You They	will be loving.

The Compound Tenſe.

Thou wilt You will He will	have loved.	Ye You They	will have loved.

Imperative Mode.

Let me love	Let us love
Love thou	Love ye
Love you	Love you
Do thou love	Do ye love
Do you love	Do you love
Let him love.	Let them love.

Subjunctive Mode.

Preſent Tenſe.

I Thou You He	love.	We Ye You They	love.
I Thou You He	do love.	We Ye You They	do love.
I Thou You He	be loving.	We Ye You They	be loving.

Preter-

Preterimperfect.

I did Thou didst You did He did	love.	We Ye You They	did love.
I were Thou wert You were He were	loving.	We Ye You They	were loving.

Preterperfect.

I loved Thou loved'st You loved He loved		We Ye You They	loved.
I have Thou hast You have He have	loved.	We Ye You They	have loved.
I have Thou hast You have He have	been lov-ing.	We Ye You They	have been loving.

Preterpluperfect.

I had Thou had'st You had He had	loved.	We Ye You They	had loved.
I had Thou had'st You had He had	been lov-ing.	We Ye You They	had been loving.

Future Tenſe.

I ſhall Thou ſhalt You ſhall He ſhall	love.	We Ye You They	ſhall love.
I ſhall Thou ſhalt You ſhall He	be loving.	We Ye You They	ſhall be loving.

The Compound Tenſe.

I ſhall Thou ſhalt You ſhall He ſhall	have loved.	We Ye You They	ſhall have loved.

Infinitive Mode.

To love. Love. To have loved. Have loved.

The VERB PASSIVE.

Indicative Mode.

I am Thou art You are He is	loved.	We Ye You They	are loved.

Preterimperfect.

I was Thou waſt You were He was	loved.	We Ye You They	were loved.

Preter-

Preterperfect.

I have	been lov-	We	have been loved.
Thou haſt	ed.	Ye	
You have		You	
He has		They	
He hath			

Preterpluperfect.

I had	been lov-	We	had been loved.
Thou hadſt	ed.	Ye	
You had		You	
He had		They	

Future.

I will	be loved.	We	will be loved.
Thou wilt		Ye	
You will		You	
He will		They	

Compound Tenſe.

I will	have been	We	will have been
Thou wilt	loved.	Ye	loved.
You will		You	
He will		They	

Imperative Mode.

Let me be	loved.	Let us be	loved.
Be thou		Be ye	
Be you		Be you	
Do thou be		Do ye be	
Do you be		Do you be	
Let him be		Let them be	

Subjunc-

Subjunctive Mode.

Present.

I Thou You He	be loved.	We Ye You They	be loved.

Preterimperfect.

I were Thou wert You were He were	loved.	We Ye You They	were loved.

Preterperfect.

I have Thou haſt You have He have	been lov-ed.	We Ye You They	have been loved.

Preterpluperfect.

I had Thou had You had He had	been lov-ed.	We Ye You They	had been loved.

Future.

I ſhall Thou ſhalt You ſhall He ſhall	be loved.	We Ye You They	ſhall be loved.

Compound

Compound Tenſe.

I ſhall Thou ſhalt You ſhall He ſhall	have been loved.	We Ye You They	ſhall have been loved.

Infinitive Mode.

To be loved.	Loved.
To have been loved.	Have been loved.

A General View *of* Irregular Verbs.

16. It has been already obſerved, that the paſt tenſe, and its participle, are the ſame terms, in all regular verbs: theſe are formed by adding either *ed* to the verb; as, *gather*, *gathered*; *paint*, *painted*; *mend*, *mended*; or elſe by adding *d* only, if the verb end in *e*; as, *love*, *loved*; *receive*, *received*. Now, there are many verbs which vary from this ſimple rule, either in the paſt tenſe, or in the participle, or in both; and theſe are called irregular verbs, the greateſt part of which may be found in the ſubjoined catalogues.

17. The following twenty-five verbs have the preſent, paſt time, and participle, all alike. Some of them have alſo the regular form.

Preſent.	*Paſt.*	*Part.*
beat	beat	beat. beaten.
burſt	burſt	burſt. burſten.
caſt	caſt	caſt.
coſt	coſt	coſt.

cut

Preſent.	*Paſt.*	*Part.*
cut	cut	cut.
heat	heat / heated	heat / heated.
hit	hit	hit.
hurt	hurt	hurt.
knit	knit / knitted	knit / knitted.
let	let	let.
lift	lift / lifted	lift / lifted.
put	put	put.
quit	quit / quitted	quit / quitted.
read	read	read.
rent	rent	rent.
rid	rid	rid.
ſet	ſet	ſet.
ſhed	ſhed	ſhed.
ſhred	ſhred	ſhred.
ſhut	ſhut	ſhut.
ſlit	ſlit	ſlit.
ſplit	ſplit	ſplit / ſplitted.
ſpread	ſpread	ſpread.
thruſt	thruſt	thruſt.
wet	wet / wetted	wet / wetted.

18. The following ſix irregular verbs, in *d*, have a vowel leſs in the paſt time, and in the paſt participle, than in the preſent tenſe.

Preſent.	*Paſt.*	*Part.*
bleed	bled	bled.
breed	bred	bred.
feed	fed	fed.
flee	fled	fled.
lead	led	led.

Preſent.	*Paſt.*	*Part.*
ſpeed	ſped	ſped.

19. The following twenty-ſeven verbs are irregular only in the participle; and moſt of them have alſo the regular, as well as the irregular form.

Preſent.	*Paſt.*	*Part.*
bake	baked	baken baked.
fold	folded	folden folded.
freight	freighted	fraught freighted.
grave	graved	graven graved.
help	helped	holpen helped.
hew	hewed	hewn.
lade	laded	laden.
load	loaded	loaden.
melt	melted	molten melted.
mow	mowed	mown mowed.
owe	owed	owen.
rive	rived	riven.
ſaw	ſawed	ſawn.
ſhape	ſhaped	ſhapen ſhaped.
ſhave	ſhaved	ſhaven ſhaved.
ſhew	ſhewed	ſhewn ſhewed.
ſhow	ſhowed	ſhown ſhowed.
ſnow	ſnowed	ſnown ſnowed.

Preſent.	*Paſt.*	*Part.*
ſow	ſowed	ſown ſowed.
ſtraw	ſtrawed	ſtrawn ſtrawed.
ſtrew	ſtrewed	ſtrewn ſtrewed.
ſtrow	ſtrowed	ſtrown ſtrowed.
ſwell	ſwelled	ſwollen ſwelled.
waſh	waſhed	waſhen waſhed.
wax	waxed	waxen waxed.
wreath	wreathed	wreathen.
writhe	writhed	writhen.

20. The following thirty-ſix irregular verbs have their paſt tenſe and participle contracted into *t*. Moſt of them have alſo the regular form.

Preſent.	*Paſt.*	*Part.*
bend	bent bended	bent bended.
bereave	bereft bereaved	bereft bereaved.
build	built builded	built.
check	checkt checked	checkt checked.
creep	crept crope creeped	crept creeped.
deal	dealt	dealt
dream	dreamt dreamed	dreamt.

Preſent.	*Paſt.*	*Part.*
dwell	dwelt / dwelled	dwelt.
feel	felt	felt.
geld	gelt / gelded	gelt / gelded.
gild	gilt / gilded	gilt / gilded.
gird	girt / girded	girt / girded.
keep	kept	kept.
leap	leapt / leaped	leapt / leaped.
leave	left	left.
lend	lent	lent.
light	lit / lighted	lit / lighted.
loſe	loſt	loſt.
mean	meant	meant.
meet	met	met.
mix	mixt / mixed	mixt / mixed.
paſs	paſt / paſſed	paſt / paſſed.
quench	quencht / quenched	quencht / quenched.
rend	rent	rent.
ſend	ſent	ſent.
ſhoot	ſhot	ſhot / ſhotten.
ſleep	ſlept	ſlept.
ſmell	ſmelt / ſmelled	ſmelt / ſmelled.
ſnap	ſnapt / ſnapped	ſnapt / ſnapped.
ſnatch	ſnatcht / ſnatched	ſnatcht / ſnatched.
ſpell	ſpelt / ſpelled	ſpelt / ſpelled.

Preſent.	*Paſt.*	*Part.*
ſpill	ſpilt ſpilled	ſpilt ſpilled.
ſpend	ſpent	ſpent.
ſweat	ſwet	ſwet ſwetted.
ſweep	ſwept ſweeped	ſwept ſweeped.
weep	wept	wept.

21. The following hundred and eight verbs are variouſly irregular, of which, about ſixty terminate their paſt participle in *n*.

Preſent.	*Paſt.*	*Part.*
Infinitive Mode *To be.*		
am	was	been.
ariſe	aroſe	ariſen.
awake	awoke awoked	awaked.
bear	bare	born.
bear	bore	borne.
beget	begat begot	begotten.
begin	began	begun.
behold	beheld	beholden beheld.
beſeech	beſought	beſought.
bid	bade	bidden.
bind	bound	bound bounden.
bite	bit	bitten.
blow	blew	blown.
break	brake broke	broken.
bring	brought	brought.
buy	bought	bought.

Preſent.	*Paſt.*	*Part.*
catch	caught catched	caught catched.
chide	chid chode	chidden.
chooſe	choſe	choſen.
cleave	clave clove	cloven cleft.
climb	clomb	climbed.
cling	clang clung	clung.
clothe	clad clothed	clad clothed.
come	came	come.
crow	crew	crowed.
dig	dug digged	dug digged.
do	did	done.
draw	drew	drawn.
drink	drank	drunk drunken.
drive	drave drove	driven.
eat	ate	eaten.
fall	fell	fallen.
fight	fought	fought.
find	found	found.
fling	flung	flung.
fly	flew	flown.
forget	forgot	forgotten.
forſake	forſook	forſaken.
freeze	froze	frozen.
get	gat got	gotten.
give	gave	given.
go	went	gone.
grind	ground	ground.
grow	grew	grown.
hang	hung hanged	hung.

have

Preſent.	*Paſt.*	*Part.*
have	had	had.
hear	heard	heard.
heave	heaved / hove	heaved / hoven.
hide	hid	hidden.
hold	held	holden / held.
know	knew	known.
lay	laid / layed	laid / layed.
lie	lay	lien / lain.
make	made	made.
pay	paid	paid.
ring	rang / rung	rung.
riſe	roſe	riſen.
ride	rid / rode	ridden.
rot	rotted	rotten.
run	ran	run.
ſay	ſaid	ſaid.
ſee	ſaw	ſeen.
ſeek	ſought	ſought.
ſell	ſold	ſold.
ſeethe	ſod / ſeethed	ſodden.
ſhake	ſhook	ſhaken.
ſhear	ſhore / ſheared	ſhorn.
ſhine	ſhone / ſhined	ſhone / ſhined.
ſhoe	ſhod	ſhod / ſhoed.
ſhrink	ſhrank / ſhrunk	ſhrunk.
ſhrive	ſhrove	ſhriven.

Preſent.	*Paſt.*	*Part.*
ſing	ſang ſung	ſung.
ſink	ſunk ſunk	ſunk.
ſit	ſat	ſat ſitten.
ſlay	ſlew	ſlain.
ſlide	ſlid	ſlidden.
ſlink	ſlank	ſlunk.
ſling	ſlang ſlung	ſlung
ſmite	ſmote	ſmitten.
ſpeak	ſpake ſpoke	ſpoken.
ſpin	ſpan ſpun	ſpun.
ſpit	ſpat	ſpitten ſpitted.
ſpring	ſprang ſprung	ſprung.
ſtand	ſtood	ſtood.
ſteal	ſtole	ſtolen.
ſtick	ſtuck	ſtuck.
ſting	ſtung	ſtung.
ſtink	ſtank ſtunk	ſtunk.
ſtride	ſtrode	ſtridden.
ſtrike	ſtruck	ſtricken.
ſtring	ſtrung	ſtrung.
ſtrive	ſtrove	ſtriven.
ſwear	ſware ſwore	ſworn.
ſwim	ſwam	ſwum.
ſwing	ſwang ſwung	ſwung.
take	took	taken.
teach	taught	taught.
tear	tare tore	torn.

Present.	*Past.*	*Part.*
tell	told	told.
think	thought	thought.
thrive	throve	thriven.
throw	threw	thrown.
tread	trode	trodden.
wear	ware / wore	worn.
weave	wove	woven.
win	won	won.
wind	wound	wound.
work	wrought / worked	wrought / worked.
wring	wrung	wrung.
write	wrote	written.

22. All verbs, in the preſent tenſe of the indicative mode, form their ſecond ſingular by *eſt*, and their third perſon by *eth*, or by adding *s*, as may be ſeen from the examples given; *I love, Thou loveſt, He loveth*, or *loves*. The following may be conſidered as exceptions; I *am*, Thou *art*, He *is*: I *have*, Thou *haſt*, He *hath*, or He *has*. *Do*, can only be conſidered as an exception in part; I do, Thou doeſt, or *doſt*: He does, doeth, or *doth*. The verb *ſay* is an exception in the third perſon only; I ſay, Thou ſayeſt, He ſays, or *ſaith*.

23. All regular verbs, in the paſt tenſe of the indicative mode, form their ſecond perſon ſingular, in *dſt*; as, I loved, Thou *lovedſt*, He loved; originally, the ſecond perſon ſingular of both tenſes, terminated in *eſt*; but now, inſtead of ſaying *lovedeſt*, we ſay *lovedſt*.

24. Irregular verbs, in the paſt tenſe, form their ſecond perſon ſingular, for the moſt part, according to the following rules. (1.) If the irregular paſt tenſe terminates in *d*, then the ſecond perſon ſingular will be formed by *dſt*, in the manner of regular preterites; I *did*, Thou *didſt*, He did; I paid, Thou *paidſt*, He

paid; I ſtood, Thou *ſtoodſt*, He ſtood. (2.) If the irregular paſt tenſe be one of the verbs that have the preſent, paſt time, and participle, all alike; then the ſecond perſon will be formed by *edſt*; thus, I caſt, Thou *caſtedſt*, He caſt; I put, Thou *puttedſt*, He put; I ſhed, Thou *ſheddeſt*, He ſhed. (3.) All other irregular verbs, in the paſt tenſe, form their ſecond perſon by *eſt*, with very few, if any, exceptions: I brake, Thou *brakeſt*, He brake; I blew, Thou *bleweſt*, He blew; I made, Thou *madeſt*, He made; I ſhook, Thou *ſhookeſt*, He ſhook; I rang, Thou *rangeſt*, He rang; I drank, Thou *drankeſt*, &c.; I wrote, Thou *wroteſt*, He wrote; I have written, Thou haſt *written*, &c. After the auxiliary ſigns *have*, and *had*, the participles of the paſt tenſe muſt always be uſed.

25. To the irregular verbs muſt be added the following ſhort catalogue of defective verbs; ſo called, becauſe they are deſtitute either of participles, or of ſome tenſes, which uſually belong to the Engliſh verb.

Preſent.	*Paſt.*	*Part.*
abide	abode	abiding
dare	durſt	daring
can	could	
may	might	
muſt		
ought		
quoth	quoth	
ſhall	ſhould	
will	would	
will	willed	willed. / willing. / having willed.

It is not here determined, that *abide* has no paſt participle; by no means; for it undoubtedly has one, ſince Chaucer thus writes it:

And Theſeus *abiden* hath a ſpace.
Knight's Tale.

So

So long hath Maius in hire chamber *abiden*.
Marchantes Tale.

And in his chambre ſtate, and hath *abiden*,
Till———
Second Book of Troilus.

It is only doubted, whether there be ſufficient modern authority for inſerting it among the preceding irregular participles. It is here brought to light as an act of juſtice; to diſpoſe of it is not the Writer's province. If future authors, and the public, chooſe to revive this participle, no valid objection can be alleged. *Dare*, to challenge or defy, is a regular verb; there can be no doubt as to its participles. But *dare*, whoſe paſt tenſe is *durſt*, ſignifies, to be reſolute, to be bold, and is always followed by an infinitive mode. It does not appear, that this verb has the participle of the paſt tenſe, nor indeed will its meaning readily admit of any ſuch participle. *Can* and *could*, *may* and *might*, *ſhall* and *ſhould*, have no participles, are never found either in the infinitive or imperative modes; nor, as hypothetical verbs, are they referable either to modes or tenſes: but yet they are, all of them, ſometimes found in the indicative mode, both of the preſent and paſt tenſes, as verbs declarative; in which inſtances they are to be conſidered, not as hypothetical, but merely as *declarative* verbs, never admitting any auxiliary ſigns, and therefore capable only of two tenſes; thus, he certainly *can* forbear; you *may* obſerve their turn of mind; he *might* have gone on, there was nothing to hinder him; they *could* not controul his influence; thou *ſhalt* love the Lord thy God; he *ſhould* undoubtely have done juſtice. The verb *will*, denoting authority, pleaſure and choice, has the regular form, and diſtinguiſhes the ſecond perſon, ſingular number, of its preſent tenſe by *eſt*; as, I *will*, thou *willeſt*, he *willeth* or *wills*; yet it ſometimes admits the irregular paſt tenſe, *would*; as, Pharaoh *would* not let the people go: here, *would* is merely declarative, and ſignifies juſt the ſame as, Pharaoh *willed* not to let the people go; and it allows *wilt* for the ſecond perſon preſent tenſe: Lord, if thou

wilt, thou canſt make me clean; I *will*, be thou clean. But *will*, as a verb, is never the third perſon ſingular number; as an auxiliary ſign, indeed, it is uſed for the third perſon ſingular; thus, he *will* love; but, as a verb, in that perſon, it muſt be either, he *willeth*, or he *wills*. *Quoth*, ſeems to be confined to the firſt and third perſon, chiefly of the ſingular number; but to be equally of the preſent and paſt tenſes. *Muſt* and *ought*, importing neceſſity, and that kind of obligation which never ceaſeth, are found only in the preſent tenſe. *Ought* is *ſometimes confounded* with the paſt tenſe of the verb, to *owe*, *owed*, but this confuſion ſhould be carefully avoided. To the number of defective verbs, we may now add *ween* or *wene*, uſed only in the preſent tenſe; though it was not defective among the Anglo-Saxons.

26. The following verbs ought rather to be conſidered as obſolete, than as defective; in former times, they were more extenſively uſed than in the preſent:

trow	trowed	trowed.
wiſs	wiſt	wiſt.
wit, wee, wot	not witten.	

In the paſt tenſe; I *wot*, thou *woſt*, he *wot*: in the preſent, I *wot*, thou *wotteſt*, he *wotteth*.

27. There were formerly, in our language, what ſome grammarians have called impersonal verbs; that is to ſay, certain verbs, put abſolutely in the third perſon, were placed after any pronoun in the objective caſe: as for example; *me thinketh*, *thee thinketh*, *him thinketh*, *us thinketh*, *you thinketh*, *them thinketh*, *me thought*, &c. he will do what *ſeemeth him* good; as, *him liketh*; with many other examples in old writers. It is a pity that this form of the verb is not either more freely uſed, or elſe entirely rejected. If this phraſe, *as me liketh*, be thought uncouth and improper, in the

preſent ſtate of our language, muſt we not alſo conſider *methinks*, and *methought*, in the ſame light? Cuſtom, indeed, may have reconciled us to the latter; while diſuſe, not always a ſufficient reaſon, will perhaps render the former harſh and unpleaſant to the ear. But every writer ought to be the maſter of his own phraſes; and every reader muſt be left to approve or reject, according to his own judgment and taſte.

PREPOSITIONS.

Prepoſitions are ſo called, becauſe they are terms ſet before other words. *They ſerve* to point out the ſituation, or relation, which one thing bears towards another; and in the Engliſh tongue, they alſo denote thoſe relations, which, in ſome other languages, are marked out by caſes, or different terminations of the noun. Prepoſitions are ſet before ſubſtantives, pronouns, and participles of the preſent tenſe. Moſt prepoſitions, as Dr. Lowth well obſerves, denote the relation of place, and have been thence transferred by ſimilitude to other relations.

Above,	relates	to place, ſuperiority, and time.
About,		to place, time, or to any thing.
After,		to time, order, and imitation.
Againſt,		to ſituation, oppoſition, and time.
Among, *Amongſt,*		to ſituation and diſtinction, with reſpect to many things.
At,		to place, time, perſons, price, different amuſements, ſeveral affections of the mind.
Before,		to time, order, ſituation, compariſon.
Behind,		to ſituation, inferiority.

Below,

Below, *Beneath*,	relates	to ſituation of place, or order; to inferiority of rank, or quality.
Beſide,		to nearneſs of place, error, exception, augmentation.
Between, or *Betwixt*,		to events, time, ſituation, or things, with reſpect to *two* given periods of time, *two* given places, perſons, or things.
By,		to nearneſs of place, time, efficient cauſes; to all poſſible means of action, or ſufficiency.
Beyond,		to place, exceſs of every kind, and to ſuperiority.
Down,		to place, denoting deſcent.
Except,		to the excluſion of every other thing.
For,		to the place, ſituation, or condition of another; to the exchange of any thing for another; to the end or object in view; to the motive, cauſe, uſe, and advantage of any thing or perſon.
From,		to motion and diſtance with reſpect to place; the progreſs of time; the growth and increaſe of things; original and deſcent; ſource of acquirements, and to order.
In,		to place, ſituation, time; the manner and circumſtances of being, of thinking, and of acting, or of ſuffering.

Of,

Of, relates — to origin, poſſeſſion, relation; the ſubject handled; any object; the matter of any thing; the cauſe, means, quality, or explication of a thing.

On, — to place, and always denotes ſuperiority, as to ſituation, but implying contact; hence by alluſion, to ſubjects of action, or deliberation; to objects of dependence, reliance, truſt, or advantage; to the motives, occaſion, or means of any thing; to the condition of events; and ſometimes to addition and repetition.

Over, — to place; and denotes either height of ſituation, or diſtance, beyond ſome given limit or bound; and ſometimes its ſenſe is univerſal; it is alſo, by alluſion, referred to excellence, dignity, and authority.

Thorough, or *Through*, — to place, and thence to bodies; it denotes penetration, or paſſage, from the entrance beyond the oppoſite ſurface or limit; it is applied alſo to efficient cauſes; to the motives and means of any thing, or action.

Till, — originally implied motion, or inclination, towards places and perſons; but now, it relates only to time, and denotes either the deferring or continuance of any action, thing, or ſtate, to ſome given period.

To, denotes motion, or inclination to places; thence to perſons; hence it is applied to all kinds of relation, obligation, attention, application, addreſs, inclination, and advantage. This extenſive prepoſition is ſet before the infinitive mode of all verbs, and, in this uſe of it, retains its own kindred ideas, denoting aptitude, fitneſs, capacity, propriety, tendency, intention, end, and deſign *. It is alſo ſet before certain adverbs of time, and denotes progreſſion †.

Under, as it relates to place, denotes a lower ſituation, ſometimes implying contact, and ſometimes diſtance from that which is above. It is alſo referred to any ſtate of ſubjection; hence to any given period of ſubjection, and that too in reference to eminent perſons; it is alſo applied to protection and defence of all kinds; and ſometimes to degradation and oppreſſion.

With, is more immediately applied to perſons or things; and denotes conjunction, union, mixture, ſociety, means, inſtrument, and manner. After the verb, *to part*, it implies ſeparation; and, after verbs ſignifying contention of any kind, it denotes oppoſition.

* No. 5. Of the infinitive mode: Syntax.
† See No. 2. Adverbs of time.

Moſt

Moſt of the prepoſitions are likewiſe frequently uſed as adverbs; ſome of them will, as adverbs, aſſiſt other prepoſitions, and thus coaleſce into one word, ſo as to form a diſtinct prepoſition; and ſome alſo will, in this manner, take to themſelves adverbs. Thus *in*, as an adverb, aſſiſts the prepoſition *to*; hence the prepoſition

Into, { which is applied to motion beyond the ſurface, or out parts: it alſo denotes entrance and penetration, and that, even in a mental ſenſe.

Into is oppoſed to the phraſe *out of*; the term *out* is no prepoſition, but only an adverb, which frequently accompanies and modifies the prepoſition *of*.

Out of, { is referred to place, and denotes ſeparation and diſtance; it is alſo applied by analogy to times and ſeaſons; to the preſent ſtate or condition of things; and to the reaſons and motives of events, or actions.

To alſo takes to itſelf the adverb *ward*, and thus forms the prepoſition *toward*; the ſenſe of which is more reſtrained than that of *to*; *ward* only ſignifies tendency, but *to* often denotes accompliſhment. Every good man is going *towards* Heaven, but the holy patriarchs and prophets are gone *to* Heaven.

Toward, or *Towards*, { is applied to places, or perſons, or things; and denotes motion on the way, or tendency; it is alſo applied to time, and to events, but never reaches the period, nor the iſſue.

To is alſo joined to *on*, as an intenſive particle; which, together, make a diſtinct prepoſition, and it is always thus written *unto*. This prepoſition, which is now frequently uſed, is of the ſame ſignification with *to*. Though, perhaps, *unto* might be originally more forcible and ſtrong than *to*, as always denoting motion, progreſs,

progreſs, or the continuance of any thing, *on*, even to the end.

On takes to itſelf the adverb *up*; hence the prepoſition

Upon, which, perhaps, on ſome occaſions, more forcibly expreſſes ſuperiority of ſituation, reſt, dependence, reliance, and truſt, than the prepoſition *on*; hence, *upon* is more frequently uſed in ſtrong affirmations, or proteſtations, than *on*.

With takes to itſelf *in*, and the adverb *out*; hence theſe two prepoſitions are put in oppoſition to each other. *Within* and *without*.

Within, relates to place, as containing, or incloſing the perſon or thing of which we ſpeak; hence, it refers to the inner part of any thing, or circumference; but goes not up to, far leſs beyond, the given bound; it is applied by analogy, to time, to number, to power, to comprehenſion, to all rules of action, and to all limits whatever.

Without, relates to place, and denotes excluſion from any given limits, bounds, or circumference, or incloſure; hence, by alluſion, it is often applied to privation, to exemption, to exception, and to every poſſible idea of excluſion.

Concerning, *during*, *touching*, with other terms of the like kind, have been numbered among prepoſitions, which yet, in fact, appear to be nothing more than participles of the preſent tenſe, governing the caſe of their reſpective verbs.

ADVERBS,

ADVERBS.

1. Adverbs can never be ſtrictly and juſtly conſidered as a diſtinct part of ſpeech; for there is not an adverb, which may not be found either among the nouns, pronouns, adjectives verbs, participles, or prepoſitions: adverbs, therefore, ſhould be referred by the accurate reader to all the other parts of ſpeech, according to their original import and uſe: they are here conſidered by themſelves not merely in compliance with cuſtom, but for the ſake of conveniency and eaſe of illuſtration. Adverbs, denoting time, are various in their origin, and many of them terms compounded of different parts of ſpeech; ſome of them from nouns, others from pronouns, adjectives, verbs, and prepoſitions. Adverbs of place are moſtly from pronouns and prepoſitions, or from theſe united. Adverbs denoting order are, from numeral adjectives, or from adjectives that ſignify nearneſs, diſtance, poſition, ſucceſſion. Adverbs denoting number, or frequency, will, for the moſt part, be ſelf-evident; ſuch as intimate quantity, are from ſubſtantives and adjectives, denoting quantity; and thoſe, which intimate the quality or manner of any thing, or event, are chiefly from adjectives. Adverbs, according to the import of the term, are helps to the verb; but they are by no means reſtrained to this uſe, for adverbs are not only joined to verbs, but alſo to participles, to nouns, to pronouns, to adjectives, to prepoſitions, and *very often* to one another. The claſſes of adverbs are various, only the chief of which can be noticed on this occaſion. Let it be obſerved, that the ſame adverb, being ſometimes uſed in different ſenſes, will alſo rank under different claſſes.

ADVERBS *of* TIME.

2. Such as, *now, preſently, immediately, inſtantly, ſtraightway, already, before, lately, heretofore, yeſterday, long ago, long ſince, then, when, hereafter, ſometimes, ſeldom, often, daily, monthly, yearly, ever, never, always.*

ways. The prepoſition *to,* makes a part of ſome adverbs of time, and ſerves to mark the limits of the given period. As, *to-day, to-night, to-morrow.* And in many places, they ſtill ſay, *to year.*

Adverbs *of* Place.

3. Such as, firſt, ſignify *in,* or *on,* ſome place. *Here, there, where, elſe where, ſome where, any where, every where, no where, within, without, yonder.* To a place; *hither, thither, whither, hitherto, hitherward, thitherward, upward, downward, backward, forward.* Alſo from a place, *hence, thence, whence, from elſe where, from ſome where, from above, from below.*

Adverbs *of* Order.

4. Such as, *firſt, ſecondly, thirdly,* &c. *then, next, afterwards, laſtly, finally, alternately, orderly, one by one,* &c.

Adverbs *of* Number.

5. *Once, twice, thrice, rarely, often, ſeldom, frequently, moſt frequently, very ſeldom, very often, farther, ſeveral times, more.*

Adverbs *of* Quantity.

6. *Enough, much, more, leſs, moſt, very, exceedingly, ſufficiently, abundantly, largely, but little, too much, almoſt, quite, thoroughly, very near, at leaſt.*

Adverbs *of* Affirmation.

7. *Aſſuredly, ay, certainly, indeed, truly, yes, yea, verily, undoubtedly, moſt certainly, in truth, upon my word, yes truly, yea verily, without doubt, without queſtion.*

ADVERBS *of* INTERROGATION.

8. *How? where? whether? wherefore? what? why? whither? whence? to what purpoſe?*

And ADVERBS *of* QUALITY.

9. This claſs of adverbs is by far the moſt extenſive; for almoſt every adjective in the Engliſh tongue may be turned into an adverb of quality, by adding the termination *ly:* thus, *wiſe, juſt,* &c. give us *wiſely, juſtly, prudently, bravely, rightly, purely, preciouſly, ſeriouſly, joyfully, plentifully, peaceably, nobly, ſplendidly, quickly, happily, charmingly.*

Moſt of the other diviſions of adverbs, not here mentioned, may be fairly reduced to the idea of quality.

10. Compariſon alſo belongs to adverbs as well as to adjectives: thus, *often, oftener, oftenеſt; ſoon, ſooner, ſooneſt:* but the number of thoſe which thus vary their terminations is not very great. Adverbs in *ly,* are compared by the helps of thoſe two adverbs *more, moſt:* as, *more happily, moſt happily; more wiſely, moſt wiſely.* Adverbs, derived from irregular adjectives, retain their primitive irregularity: as, *well, better, beſt.*

CONJUNCTIONS.

1. Conjunctions muſt not be conſidered as a ſeparate kind of words, or part of ſpeech by themſelves. This Mr. Horne has put beyond all diſpute, in his valuable letter

letter to Mr. Dunning, for which he juſtly merits the thanks not only of his own countrymen, but of grammarians in every nation. That pamphlet is earneſtly recommended to the careful peruſal of every Engliſhman who wiſhes to underſtand the nature and import of thoſe terms in his native language, which are called Conjunctions. Mr. Horne hath proved the following to be imperative modes of Anglo-Saxon verbs, the meaning of which he gives after each conjunction: if *give*; an, *grant*; unleſs, *diſmiſs*; eke, *add*; yet, *get*; ſtill, *put*; elſe, *diſmiſs*; though or tho', *allow*; but, *boot*; but, *be out*; and, *to give, to accumulate*. *Left* is a participle, which ſignifies *diſmiſſed*; and *ſince* is a participle from *ſeen, to ſee: that*, the ſame with the neuter article or pronoun *that*.

2. Mr. Horne has removed all obſcurity from the conjunction *but*, and ſhewn the term to be a corruption of two words, originally very different in their ſignification; to wit, *bot*, the imperative mode of *botan*, to boot; and *beutan*, the imperative mode of *beonutan*, to be out: originally *bot* and *but* conveyed different ideas. In proceſs of time both of their meanings were expreſſed by the term *but*: ſo that all the ſuppoſed different ſignifications of *but* are reducible to theſe two ſimple ideas, *add*, ſomething, *be out*, ſomething.

3. The following diſtributive conjunctions are alſo diſtributive pronouns, *whether, either, neither*: and theſe terms of inference denoting a reaſon, *therefore* and *wherefore* are compound words of pronouns in the genitive caſe, and the prepoſition *for*. The conjunction *than* comes from the Anglo-Saxon *thonne*, ſometimes *than*, originally the dative caſe of their article: but *thonne* was uſed by the Anglo-Saxons after adjectives and adverbs of the comparative degree, juſt as *than* is uſed with us.

4. Conjunctions, as we are often told, are ſo named, becauſe they connect ſentences: according to this idea, prepoſitions alſo are conjunctions, for they connect

both words and ſentences; and their kindred nature, in that particular, will hence appear, that the very ſame term frequently occurs both as a prepoſition and as a conjunction: thus, *for* is almoſt as often a conjunction as it is a prepoſition; *ſince* and *without* are both prepoſitions and conjunctions; *but* was formerly uſed as a prepoſition, and ſignified the ſame as *without*. The relative alſo, on this principle, is a conjunction, for it connects ſentences; and the conjunction *as*, is frequently uſed, by our beſt writers, inſtead of the relative, both in the nominative and objective caſes; and it was ſo uſed, times without number, both by Chaucer and Wickliffe. *As*, ſays Mr. Horne, is alſo an article, and (however and whenever uſed in Engliſh) means the ſame as *it*, or *that*, or *which*. It undoubtedly includes the meaning of theſe three terms; but it alſo implies ſomething more, as is evident from his own uſe of it, in the foregoing ſentence. *As*, while it includes *it*, *that*, or *which*, always implies ſimilitude or reſemblance, nor ever loſes the idea. The original meaning of *as*, ſeems to have been equivalent to the Latin *qualis*, denoting *ſuch like as*. The conjunction *as*, frequently occurs alone, in the full ſenſe of that phraſe, *ſuch like as*; and, according to that idea, it was formerly uſed, both by Wickliffe and Chaucer, to denote illuſtration, or example; as when we ſay, *for inſtance*, *for example*, thus: "Prieſts or religious that ben out of charity, and liven agenſt God's commandments, *as*, in glotony, drunkeneſs, and enmity and pride, ſtirren God by their vain praying to vengeance rather than mercy." The three following inſtances are all in the ſame paragraph:

Goddeſſe of maydens that min herte haſt knowe,
Ful many a yere, and waſt what I deſire,
As kepe me fro thy vengeance and thin ire
That atteon aboughte cruelly——

This grace I praiſe thee withouten more,
As, ſende love and pees betwix hem two;
And fro me torne away her hertes ſo——

Or if my deſtinee be ſhapen ſo
That I ſhall nedes have on of hem two,
As, ſende me him that moſt deſireth me.

5. Mr. Horne well obſerves, that, "*as* does not come from *als*, any more than *though* from *although*, or *albeit* from *algif*." Neither is *als* an abbreviation of *al ſwa*, as ſome have imagined: *als*, therefore, never ſignifies the ſame as *alſo*: for which reaſon neither the term *alſo*, nor *ſo*, as a part of it, can throw any light on the meaning of *as*, in the above paſſages. *As* is frequently uſed with us, to this day, for the ſame purpoſe as in the foregoing paragraphs, with this difference, we never place it, in that ſenſe before an imperative mode; yet, as a term of illuſtration, it retains the very ſame idea, in paſſages like the following: "But this practice is more remarkable in the names of perſons and of countries; *as*, in Beëlzebub, Heſſebon, and in many other particulars. There are in Milton ſeveral words of his own coining; *as*, cerberean, miſcreated, and many others." We may either ſay, "An action is entire, when it is complete in all its parts; or, *as* Ariſtotle deſcribes it, when it conſiſts:"—or thus; "when it is complete in all its parts; or, *ſuch like as* Ariſtotle deſcribes it, when it conſiſts of a beginning, a middle, and an end." Again: "He has erred in this reſpect, *as* I ſhall ſhow more at large:"—or, "He has erred in this reſpect, *which* I ſhall ſhow more at large." But the former is better, becauſe *as*, holds out the reſemblance which the future enlargement will bear to the preceding aſſertion of error. Hence then it ſeems obvious, that *as*, along with its pronominal and relative uſe, always carries with it the idea of ſimilitude or reſemblance; and that the power of relatives in connecting clauſes of ſentences, is nearly related to that of conjunctions. The various uſes of *as*, and other conjunctions, will be given in the ſyntax.

INTERJECTIONS.

1. Interjections are evidently a part of grammar; but it may be doubted, whether *native* and *pure* interjections be really at all a part of ſpeech. Such terms, (if they may be ſo called) as *ah! eh! oh!* undoubtedly denote ſounds, and ſounds, too, that are very ſignificant: but the queſtion is this, Whether they denote what are called articulate ſounds? If not, they cannot be a part of ſpeech: if they do, then interjections muſt be allowed as a part of ſpeech: but how far they are a diſtinct and independent part of ſpeech, muſt be determined by other circumſtances. The public will, as they ought, judge for themſelves, in what relates to their own language.

2. Interjections may be divided into two claſſes, the firſt of which includes native and original interjections; and the next ſuch as are either compound terms, or taken from other parts of ſpeech. The following may be conſidered as native and original: *ah! ay! eh! eigh! oh! O! fie! foh! fy! ha! hah! hem! hip! hie! heigh ho! ho! hoa! hum! la! lo! piſh! poh! puh! tuſh! tut!* This laſt, perhaps, ought to be placed among the derivatives.

3. Theſe are compound terms; *alack! alas! illo! halloo! hillo! holla! huzza! tally ho!* The following are taken from verbs in the imperative mode: *avaunt! away! begone! behold! farewell! hail! hark! hiſt! liſt! look! ſee!* Some alſo are taken from adverbs and prepoſitions; as, *out! well! on! up!* Indeed all ſorts of words are ſometimes uſed as interjections: thus, *amazing! aſtoniſhing! horrid! ſtrange! prodigious! odious!* nay, and even phraſes; ſometimes more than are becoming: *Oh heavens! Woe is me!*

4. The name given to this claſs of words, and the reaſon aſſigned for it are not without ſome difficulties: they are called interjections, becauſe (as it is ſaid) thrown in between the parts of a ſentence: but they often begin a ſentence, a paragraph, ſoliloquy, even a whole ſpeech; and ſometimes the interjection makes the whole of what is ſounded.

5. Interjections are generally thought to be ſo clear and obvious in themſelves, as not to require much illuſtration; and yet, in the writer's opinion, they are more difficult to be underſtood than any other part of grammar; ſo many and various are the tones and geſtures which ought to accompany their application, and which always do accompany their uſe, when nature and the different paſſions of the ſoul are the only guide. It is ſaid by a truly learned and excellent grammarian, that "the different paſſions have, for the moſt part, different interjections to expreſs them." Oh! that he had arranged them in due order, and aſſigned each to its own paſſion, and marked the extent of the paſſion intended by each interjection; then might every reader have learned, not only how to ſound different interjections, but alſo what tone to give the various clauſes or paſſages with which each may happen to be connected: for interjections are not only ſignificant by themſelves, but they alſo give a turn, a meaning, and a force to every word in a whole ſentence, which the paſſage never could have acquired by any other means: hence their importance; hence their difficulty; and hence the reaſon why they ought to be as determinate in their uſe and application, as the meaning of any word whatever. But, alas! the real ſtate of the caſe is far otherwiſe; for the ſame interjection is often uſed to mark very different and contrary paſſions, as may be ſeen in the ſyntax: nor can the evil be remedied without proper ſigns for every diſtinct affection of the ſoul. Grammar may teach a perſon to read the ideas of Locke; but, in its preſent ſtate, it will never enable him to reach the conceptions of Shakeſpeare, while he intimates all the affections of the human heart, in their different

ferent tides, and ebbs, and combinations, through the medium of a few interjections: nor can the defect be ſupplied any other way than by a diligent attention to the beſt dramatic ſpeaker. Yet, perhaps, the taſte and talents even of Mr. Henderſon, who continually throws in numberleſs ſignificant ſounds, or interjections, for which we have no written ſigns, will be inſufficient for inſtruction, unleſs the emotions of the hearer's own mind anſwer the extenſive variety of his ſkilful tones and geſtures.

PART II.

RULES
CONCERNING
SYNTAX;
OR, THE
CONSTRUCTION of SENTENCES
IN THE
ENGLISH LANGUAGE.

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PART II.

Of the ARTICLE.

1. THE article *a* or *an*, which are one and the ſame, is uſually ſet before ſubſtantives of the ſingular number; but the article *the* is ſet before ſubſtantives of either number; as, *a man*, *the man*, *the men*.

2. *A* is a numeral article, and ſignifies nearly the ſame as *one*, but not in quite ſo ſtrict a ſenſe; unleſs in ſuch phraſes as this; all to *a* man.

3. Before certain numeral terms, taken collectively, ſo as to give the idea of a whole, the article *a* is properly placed, even though the ſubſtantive following be in the plural number; as, *a dozen*, *a ſcore*, *an hundred pounds*, *a thouſand years*.

4. Hence, before the adjectives *few* and *many*, agreeing with a plural ſubſtantive, the article *a* may be juſtly placed, as often as theſe terms ſuggeſt any thing like a whole; thus, they had *a few ſmall fiſhes*; the leopard has in its ſkin *a great many ſpots*.

5. The article *a* is frequently placed between the adjective *many*, and a ſubſtantive of the ſingular number, in a diſtributive ſenſe; thus, the phraſe, *many a*

man, differs from this phraſe *many men*, juſt in the ſame manner as the phraſe *every man* differs from the terms *all men*. Hence alſo *never a man*, *many a one*.

O'er *many a* frozen, *many a* fiery *Alp*,
And *many an* amorous, *many a* humorous *lay*,
Which *many a bard* had chaunted *many a day*.

6 The article *a* is often put between the adjective *ſuch* and its ſubſtantive; and after theſe particles of compariſon, *as*, *ſo*, *too*, *how*, it is alſo placed between the adjective and the ſubſtantive: thus, *ſuch a* gift is *too* ſmall *a* reward for *ſo* great *a* labour; here flows *as* clear *a* ſtream as any in Greece; *how* beautiful *a* proſpect is here!

7. *A* or *an* is called the indefinite article, becauſe it is uſed to point out any ſingle thing of its kind, but does not determine which thing; as, *a man*, *a tree*. *The* is called the definite article, becauſe it points out ſome one particular thing of its kind, ſo as to exclude all the reſt; thus, *the man*, *the tree*, *the ſubject* in hand.

8. The article is not ſet before pronouns perſonal, proper names of perſons, animals, towns, countries, or diſtricts; becauſe all theſe, of themſelves, particularly and ſufficiently diſtinguiſh the perſon or thing ſpoken of. But the article is prefixed to the proper names of rivers, and particular ſeas, and to ſuch names of places as imply a collective idea; thus, *the Nile*, *the Thames*, *the Baltic*, *the Archipelago*, *the Alps*, *the Floridas*, *the Antilles*, *the Hebrides*. It is alſo ſet before the proper names of ſhips, and before proper names of perſons taken collectively; as, *the Howards*, *the Tudors*; and even in the ſingular number, either for the ſake of diſtinction and emphaſis; as, *a Sidney*, *a Talbot*; or when proper names are uſed as common ones; thus, you would think him *a Brutus*.

9. The

9. The article is ſet before names of honour, office, profeſſions, callings, and trades; and if any of theſe terms follow proper names, the article will be placed between the proper name of the perſon and ſuch characteriſtic terms; as, Jeſus Chriſt *the Saviour*, Peter *an apoſtle*, John *the Baptiſt*, Plato *the philoſopher*, Cicero *the orator*, Mead *the phyſician*.

10. The definitive article may be placed before the relative *which*, if any one chooſe it, either for the ſake of emphaſis or diſtinction; thus, men myghte go be ſchippe alle aboute the world, and aboven and benethen: *the which* thing I prove thus. *(Sir John Mandeville.)* By the inwardeneſs of the merſy of oure God, in *the which* he ſpryngyng up fro on high hath viſited us. *(Wickliffe's Verſion.)*

> And tooke his father, old Anchiſes
> *The which* Anchiſes, in his hand ———
> *Chaucer, 1ſt Book of Fame.*
>
> ——————You bear the inventory
> Of your beſt graces in your mind; *the which*
> You were now running o'er.
> *Henry* VIII.

God hath appointed a day, in *the which* he will judge the world in righteouſneſs, *Acts*, xvii. 31. Then, ſaid he, Lo, I come to do thy will, O God! ——— by *the which will* we are ſanctified, *Hebr.* x. 10.

11. The definite article is ſet before theſe two pronouns, *the one*, *the other*.

12. The article is not prefixed to the adjective *all*, but is placed between this word and the ſubſtantive: *all the men*, he reviewed *all the troops*, they gave him *all the* beſt *fruits*.

13. If a ſubſtantive follow and govern another ſubſtantive in the genitive caſe, it will then have no arti-

cle before it; but the article muſt be ſet before the genitive caſe, unleſs it be a proper name; as, *the* king's *miniſters* may promote *the* country's *good*; the nation's *glory* is *the* people's *liberty*; *Addiſon's idioms* ought to be always ſtudied.

14. The article *the* is often ſet before adverbs of the comparative and ſuperlative degree; as, *the more* I ſearch, *the more* I admire; *the farther* I walk, *the leſs* I wonder; *the nearer* I look, *the leſs* I approve; this I like *the moſt* of all; I admire this *the leaſt* of any.

Of SUBSTANTIVES.

1. When a ſubſtantive occurs without any article to limit its uſe, it is then taken in its moſt general and extenſive ſenſe; thus, the word *man* denotes all mankind:

The proper ſtudy of mankind is *man*.

To determine the future ſtate of any individual belongs not to *man*.

2. If the article *a* be placed before the ſubſtantive, then it is uſed in a leſs extenſive ſenſe than when there is no article; as, *a man* ought to entertain ſtrong affections for his own kind: that is, *every man*. There are objects of purſuit very fit for *a man*, which, in the nature of things, cannot be proper for *a boy*.

3. If the ſubſtantive have before it the article *the*, then it is reſtrained to the perſon or thing mentioned; thus, "*the power of fancy*;" that power which belongs to fancy, and none other: *the ſweets* of May; thoſe ſweets that are peculiar to this month: go, find out *the*

foreſter; *the foreſter* as diſtinguiſhed from all other perſons.

4. When one thing is expreſſed as belonging to another, then one of the ſubſtantives is ſaid to govern the other in the genitive, or poſſeſſive caſe; thus, *Milton's poems*; *the king's gift*; *William's book*. Here the former ſubſtantive, ending in *'s*, marked with an apoſtrophe, is the word governed; as, *Milton's*: the latter is the word that governs; as, *poems*: the former is in the genitive caſe, which is marked thus, *'s*, which mark is called the poſſeſſive *'s*.

Sometimes two genitive or poſſeſſive caſes will come together; thus, when *Paul's ſiſter's ſon* heard of their lying in wait.

5. This relation of one thing to another may be expreſſed without the poſſeſſive *'s*, by changing the poſition of the two ſubſtantives, and placing the prepoſition *of* between them; thus, *the poems of Milton*; *the gift of the king*; *the book of William*.

6. If the genitive caſe be compounded; that is, if the genitive caſe, to which the poſſeſſive *'s* belongs, conſiſt of more ſubſtantives than one, with the prepoſition *of* between them, then the poſſeſſive *'s* ſhall be placed at the end of the latter ſubſtantive; thus, *the king of Iſrael's ſervant*; *the emperor of Germany's page*; *the king of Great Britain's ſoldiers*. The poſſeſſive *'s*, in theſe phraſes, may be thrown away, by putting the laſt or governing ſubſtantive the firſt, with the prepoſition *of* after it; thus, the ſervant of the king *of* Iſrael, &c.

7. Although the prepoſition *of* ſtand before a genitive caſe, yet the poſſeſſive *'s* muſt be added to it, if the firſt or governing ſubſtantive be uſed in a diſtributive ſenſe; thus, *a ſoldier of the king's*; *a proverb of Solomon's*. For, becauſe of the diſtributive ſenſe of the firſt ſubſtantive, there are really two poſſeſſives; and the phraſes mean, *one of the ſoldiers* of the king; *one of*

the proverbs of Solomon. For the distributive sense of *a*, see No. 2. of the Article.

8. The possessive *'s* is sometimes not put after a substantive ending in *s*; but the apostrophe is put in order to shew the omission; thus, for *righteousness' sake*. The possessive *'s* is never added to a substantive of the plural number ending in *s*; as, on *eagles' wings*; the scribes that were of the *pharisees' part*.

9. Sometimes in names of places, and in a few other instances, the substantive which governs the genitive case is understood; as, *St. James's, St. Paul's, St. Dunstan's*.

10. If a relative follow the distributive as its antecedent, then the governing case will be understood; thus, *one* of the ships *which* was *Simon's*; that is, one of the ships, *which one* was *Simon's ship*.

11. If two or more substantives signify the same thing, or person, they must be considered as in the same case. He took up his *sword, excellent steel,* and *well polished,* a *deadly instrument!* We found this *man* a virtuous *person,* and a *promoter* of virtue in others.

Of PRONOUNS.

1. These primitive pronouns, *I, thou, you, he, she, we, ye, they,* have the nature and use of substantives, and as such stand by themselves.

2. These compound pronouns, *myself, himself, themselves,* &c. are frequently added, in the nominative case, to the primitive pronouns, to proper names, and to terms of relation or dignity; thus, *I myself* was present and examined the experiment: *ye yourselves* know that

that theſe hands have miniſtred to my neceſſities, and to them that were with me; *he himſelf* continued there; *Cæſar himſelf* went to Rome; *Jeſus himſelf* teſtified; the *Father himſelf*, which hath ſent me, hath born witneſs of me; the *ſecretary himſelf* penned the letter; the *judge himſelf*; the *duke himſelf*; the *king himſelf*; *God himſelf* will judge.

3. Although theſe compound pronouns may ſtand at a diſtance from the primitive pronouns, or the other terms above-mentioned, yet they together conſtitute the ſame nominative caſe: *he* departed again into a mountain *himſelf* alone; *I* would alſo hear the man *myſelf*; *Cæſar*, after he had drawn his troops, viewed the enemy *himſelf*.

4. Theſe compound pronouns often occur alone in the nominative caſe: Have ye never heard what David did, when *himſelf* was *an* hungered? the Father loveth the Son, and ſheweth him all things that *himſelf* doeth.

5. But theſe compound pronouns ſtand, for the moſt part, alone in the objective caſe: the Son can do nothing of *himſelf*; I can of *mine ownſelf* do nothing; If I bear witneſs of *myſelf*; he ſaid alſo that God was his father, making *himſelf* equal with God; a kingdom divided againſt *itſelf* cannot ſtand; they loved *themſelves*.

6. But to proper names, and to terms of relation or dignity, they are often added in the objective caſe: he beheld *Cæſar himſelf*; we ſaw the *king himſelf*; they heard the *duke himſelf* ſpeak the words.

7. *Self* ſometimes occurs alone as a primitive: he is full of *ſelf*: *ſelf* is all in all with him: he regards nothing but his own dear *ſelf*.

8. *Self*

8. *Self* is alſo joined to certain ſubſtantives, participles, and adjectives: thus, *ſelf* love; *ſelf* knowledge; *ſelf* convicted; *ſelf* condemned; *ſelf* righteous.

9. Poſſeſſive pronouns are always joined with ſubſtantives: thus, *my book*; *thy houſe*; *our cattle*; *your rights*; *their lands*.

10. But when the latter ſubſtantive is omitted, then we uſe, after the verb, the following genitive caſes of perſonal or primitive pronouns: as, for inſtance, inſtead of ſaying this book is *my book*; this houſe is *thy houſe*, &c. we ſay, this book is *mine*; this houſe is *thine*; this robe is *hers*; this dog is *his*; theſe cattle are *ours*; theſe goods are *yours*; this land is *theirs*. All theſe are examples of perſonal pronouns in the genitive caſe.

11. Pronouns of the third perſon are frequently governed, in the genitive caſe, by a ſubſtantive immediately following; thus, *his* book; *her* garment; *their* riches. And the ſame thing might perhaps be ſaid of *our* and *your*; but they are not ſo eaſily diſtinguiſhed from the pronoun adjectives, as *his* the genitive of *he*: nor indeed is either *their* or *her*, when in the genitive, ſo obvious as *his*: for we never ſay, *hers* robe, or *theirs* riches, as we do *his* book; but always omit the *s*, when the genitive caſe of the pronoun is ſet before the ſubſtantive, *his* excepted.

If any one chuſe to ſay, that no perſonal pronoun is ever put in the genitive caſe before a ſubſtantive, except *his*, he is at liberty; but he will be pleaſed to remember that, in this caſe, he deſtroys all analogy in the uſe of the Engliſh pronouns, while he deviates from the native principles of our language. See No. 2. of the Pronoun; the note.

12. The genitive caſe of *who*, both as a relative and as an interrogative, always ſtands before the ſubſtantive which governs it: as, the gentleman in green

whoſe

whoſe name I cannot now recollect; *Whoſe glove* is this?

13. The neuter pronoun *it*, when nominative caſe to the verb *is*, may ſtand as equivalent to any perſon in the ſingular number, and may be anſwered by any other pronoun in this number: thus, *it is I*, be not afraid; *it is thou*, O king! that art become ſtrong; *it is he*; *it is ſhe*. Sometimes, when different perſons are viewed collectively, as all together conſtituting the real cauſe of any event, *it* will be uſed as comprehending the whole cauſe, and as anſwering to a pronoun in the plural number: *it was they* who involved the country in ruin; *it was thoſe great men* who firſt taught us to think for ourſelves, and to judge that our conſciences are our own.

14. When the neuter pronoun *it* ſtands as nominative caſe to the third perſon of the verb *to be*, in the ſingular number of any tenſe, it is put—1. For the ſubject matter of any diſcourſe or narration that follows:

There was a lady once, *'tis* an old ſtory,
That would not be a queen———

It was in the winter wild.
'Twas at the royal feaſt for Perſia won.

2. For any event: *it was* in the reign of Alexander the Great, that the Greeks indulged their malice againſt the Perſians. 3. For any cauſe or effect: *it is* becauſe we have no bread; How *is it* that you do not underſtand? *It is* this fever that keeps Troy on foot. 4. For any circumſtance, thing, or perſon: *it is* midnight; *it was* ſummer when; *Was it* diſcretion, Lords, to let this man, this good man? Alas! *it is* my vice, my fault; *It is* one o'clock, boy, *is it* not? Yes, it hath ſtruck; Oh! *it is* my watch that ſounds; *it is* young Diomede. 5. For the ſtate or condition of perſons or things, or for the affection of the mind under any particular event: I know that *it ſhall be* well with

the

the righteous; Say unto her, *is it* well with thee? *Is it* well with thine huſband? *Is it* well with the child? She anſwered, *It is* well! *it is* with my vineyard as *it is* with the barren heath; why this *it is*; ſee, ſee! How taſtes it? *Is it* better, or rather *is it* not ſweet and pleaſant?

15. Sometimes *it*, when nominative caſe to the verb *is*, may refer to what goes before; as in anſwering queſtions, and a few other inſtances: Is that the ducheſs of Norfolk? *It is*, and all the reſt are counteſſes; this is the king's ring, *it is* no counterfeit.

16. When *it* is either nominative caſe to other verbs, or in the objective caſe, governed by ſome verb or prepoſition, it may refer to any thing, place, tranſaction, meaſure, or event, either going before or following: May *it* pleaſe your grace—No, ſir, *it* does not pleaſe me; the greateſt monarch may glory in ſuch an honour, How may I deſerve *it* that am a poor ſubject? Take counſel together, and *it* ſhall come to nought; ſpeak the word, and *it* ſhall not ſtand; my paſſion is as the very centre of the earth drawing all things *to it*; *it* ſhall come to paſs in thoſe days; when thou voweſt a vow to God defer not to pay *it*; the viſion is for an appointed time, though *it* tarry, wait for *it*, *it* will ſurely come.

17. *It*, when nominative caſe to certain neuter verbs, is put for the event or circumſtance implied in the verb: thus, *it rains*, *it hails*, *it ſnows*, *it thunders*, *it grows dark*, *it brightens*.

18. *It*, in the objective caſe after certain characteriſtic and other verbs, is put for the character or action included in the verb:

Whether the charmer *ſinner it* or *ſaint it*,
If folly grow romantic I muſt *paint it*.

19. *It*,

19. *It*, like the reſt of the pronouns, is often put in the genitive caſe before ſubſtantives: converſation ſtood in need of a reformation to retrench *its* ſuperfluities, and reſtore it to *its* natural good ſenſe and beauty; the tree looſes *its* leaves, but *its* fruit is good. Both the maſculine and feminine pronoun may be ſubſtituted, in the genitive caſe, inſtead of *its*, before various ſubſtantives denoting inanimate things and qualities: as, the ſun purſues *his* courſe; the earth yields *her* fruits; the river overflows *his* banks; virtue never looſes *her* charms.

20. Pronouns diſtributive or partitive, nouns of number, and numeral adjectives, or any word put in a diſtributive ſenſe, may be followed by the prepoſition *of* and its attendant caſe: *each of* the men bore his own proviſion; *every one of* the guards was called up; *ſome of* the ſtouteſt, *ſeveral* of the talleſt, and *twenty of* the youngeſt were rejected; the *firſt of* the third, and *the third of* the fourth rank will ſtand the trial; *whether of* the twain will ye that I releaſe unto you; *certain of* the Jews leagued together.

21. The pronoun *other* is frequently uſed in the plural number: *others* ſaid we will hear thee again of this matter; let *others* mould the running maſs.

22. But, in general, it occurs only as a pronoun adjective; *other* men; *other* things; on the *other* ſide.

23. If *other* have a reference to ſomething that comes after it, then it will be followed by *than*, or ſome exceptive conjunction: as, theſe officers are no *other than* ſo many perſons in authority; for no *other* reaſon *than* an ill grounded hope:

With *other* notes *than* to th' Orphēan lyre
I ſung of Chaos——————whom I ſeduc'd
With *other* promiſes, and *other* vaunts,
Them to ſubmit ——————

The

The following may perhaps be allowed: when they ſaw that there was no *other* boat there *ſave that one*, into which his diſciples were entered. But many critics will cenſure paſſages like the next: he threw the ſops all in the ſexton's face, for *no other* cauſe *but* that his beard—did not pleaſe.

24. If *other* have a reference to ſomething that goes before it, then it will not require any conjunction or exception after it: *his thoughts* are moſt buſied at ſuch hours when thoſe of *other men* are moſt unactive; where I meet with ſhining *landſkips*, gilded *triumphs*, &c. and all thoſe *other objects* that fill the mind; *this*, among *other* reaſons, will have its weight; *one-half* is yours, the *other* is mine.

25. This pronoun is uſed in a diſtributive ſenſe: they ſent Paul and Barnabas, and certain *others of* them, to Jeruſalem; *others of* them came afterwards.

26. The pronoun *ſuch* denoting the ſame kind, or the likeneſs of ſomething elſe mentioned in the ſentence, is ſometimes uſed as an antecedent, and ſometimes with the power of a relative: let him turn his thoughts upon *ſuch* as have behaved themſelves with an heroic temper; a brave people, admired for their progreſs in ſcience and arts, but ſtill more renowned for their love of liberty, *ſuch* are the Engliſh. *Such* alſo is uſed as an adjective denoting likeneſs: men naturally wiſh the power in the hands of thoſe who have no *ſuch* dangerous qualities. See No. 25. of Conjunctions.

27. The pronoun *ſame* is uſed as a demonſtrative, and *that* alſo in the form of an adjective: *that* ſhould be the duke of Suffolk, it is *the ſame*; a certain damſel poſſeſſed with a ſpirit of divination met us—*the ſame* followed Paul and us; do *that* which is good, and thou ſhalt have praiſe of *the ſame*, that is, of the power or authority mentioned before, *Rom.* xiii. 3.; in *the ſame* hour; in the *ſelfſame* hour.

28. *One*

28. *One* is uſed as a perſonal pronoun, in which caſe it has no plural number: thus, *one* might make a large collection of ſuch coins; *one* would imagine that ——————

29. *One*, as a perſonal pronoun, will have both the genitive and objective caſes: it would be unreaſonable to forbid the free uſe of *one*'s own judgment; he might have allowed *one* more time; he let *one* have *one*'s own way.

30. *One* is alſo uſed as a diſtributive, and, as ſuch, has the plural number: *one of* the multitude cried out; *one of* the company fainted away; you, and your wives, and your little *ones*; whoſoever ſhall offend *one of* theſe little *ones*.

31. *One* likewiſe occurs as an adjective: *one thing* thou lackeſt yet; *one man* among a thouſand; *one ſhip* ran it without convoy.

Of ADJECTIVES.

1. Although adjectives, in the Engliſh language, have no variation of gender, number, or caſe; yet all adjectives, whether pronoun, participle, or adjectives of quality, are conſidered as agreeing with their ſubſtantives, in number, caſe, and gender: as, *high trees*; *low ſhrubs*; *thoſe men*; *theſe women*; *your fields*; *living ſtreams*; *hated caverns*; *iron bolts*; *ſilver cups*; *gold rings*; *Birmingham ware*; *Norwich ſtuffs*; *Manchester cottons*.

2. The adjective is generally placed before the noun: as, a *wiſe* man; a *good* horſe; the *laborious* bee.

3. If

3. If the adjective be followed by a preposition with its attendant case, or if it govern another word, then it must be placed after its substantive: thus, he gave me money *sufficient* for the year, a house *suited* to my taste, and fields *yielding* a large increase.

4. If the adjective be an epithet of honour, or if it be emphatic, or a numeral, it may be placed after the substantive: thus, Alexander the *Great*; Plato the *wise*; he was a man *learned* and *religious*; Henry the *Fifth*; George the *Second*.

5. Sometimes the verb *to be*, or some auxiliary term, or the clause of a sentence, may come between the adjective and substantive: as, *blessed* is the *man*; *happy* shall *they* be; the *men*, notwithstanding all their difficulties, were *honest*.

6. Sometimes the adjective may agree with two or more substantives going before it: as, the king, and the queen, and indeed the whole court, were *happy*; the ships, the common men, the officers, were all become *unfit* for service.

7. Adjectives of the comparative degree are followed by the conjunction *than*, and some substantive or pronoun; which substantive or pronoun shall always be in such case as the verb with which it agrees, or by which it is governed, may require, whether that verb be expressed or understood: thus, to love God with all thy heart, and our neighbour as ourselves, is *more than* all whole burnt-offerings and sacrifices. The verb *are* is understood, which requires *offerings* and *sacrifices*, to be in the nominative case: thus, is *more than* all burnt-offerings and sacrifices *are*; he is greater than *I*: *am*, understood, requires *I* in the nominative case: this poor widow hath cast *more* in *than all they* which have cast into the treasury:

—— Shall we ſerve heav'n
With *leſs* reſpect *than we do* miniſter
To our groſs ſelves? ——

You eſteem virtue *more than riches*; that is, more than you *eſteem riches*. Hence the verb requires the objective caſe after *than*: you think him *wiſer than me*; you think me *leſs than him*.

8. If the comparative degree be immediately followed by a verb, then a verb may properly follow the conjunction *than*: that you might know my pleaſure, would much *better* pleaſe me *than* to demand what it is.

9. Sometimes the caſe after *than*, ſhall be ſuch as a foregoing prepoſition requires: thus, I am *more* amaz'd at his diſhonour *than* at the ſtrangeneſs of it:

—— Our compell'd ſins
Stand *more* for number *than account*:

that is, *than for* account. It was *better* expreſſed by Solomon *than him*; that is, *than* by *him*.

10. But if the comparative degree itſelf be governed by a prepoſition then the word after it will not be ſo governed: the ſame thing was obſerved before *by a wiſer* man *than* I; this was attempted *by a much ſtronger* man *than* he.

11. If a genitive caſe immediately follow *than*, the ſubſtantive required, after the comparative degree, may be underſtood, together with its verb: as, this front is *handſomer than the duke's*, that is, than the duke's *front is*; his ſtyle is much *better than David Hume's*; then was your ſin of *heavier* kind *than his*.

12. If *than*, in this conſtruction, be placed before the relative *who*, cuſtom requires the relative to be put in the objective caſe: Beëlzebub, *than whom*, Satan except, none *higher* ſat; *than whom*, a *better* man will not be eaſily found.

13. Some-

13. Sometimes the comparative degree is uſed with an ellipſis of *than* and its following terms: come tell me true, it ſhall be *better* for you; that is, *than* it ſhall be, if you do not tell me true.

Be that you are,
That is a woman, if you're *more*, you're none.

To ſome *more* fitting place, and that with ſpeed.

14. Sometimes the comparative degree is uſed abſolutely: as

——— Oh! place, oh! form
How often doſt thou, with thy caſe, thy habit,
Wrench awe from fools, and tie *the wiſer* ſouls
To thy falſe ſeeming?

15. Adjectives, in the ſuperlative degree, will frequently have after them the prepoſition *of*, with its attendant caſe: as, the *talleſt of* the boys; the *largeſt of* the ſhips; *the beſt of* the oranges; *the braveſt of* the men; *the moſt beautiful of* the women.

Of the AGREEMENT *of the* VERB PERSONAL, *with its* NOMINATIVE CASE.

Every verb perſonal ſuppoſes a nominative caſe, and every nominative caſe muſt agree with ſome verb perſonal, the nominative caſe abſolute excepted.

1. A noun, or a pronoun, joined with a participle, there being no other word on which either of them depends, conſtitute a nominative caſe abſolute: thus, very few of the Roman writers, *Cicero excepted*, ever made any great progreſs in moral philoſophy:

Then, *all thy ſaints aſſembled*, thou ſhalt judge
Bad men and angels———

And,

And, *we being exceedingly toſſed* with a tempeſt, the next day they lightened the ſhip; he doubted not but that *pending* the proſecution; it would be wrong to enter upon any determinations *pending* the bill in parliament.

2. An adjective, in this conſtruction, may agree, at the ſame time, either with the noun or pronoun; and the participle, if active, may govern its own caſe: he preached the kingdom of God with all confidence, *no man forbidding him*; *God alſo bearing them witneſs*.

3. A verb perſonal agrees with its nominative caſe in number and perſon; and the nominative caſe, for the moſt part, ſtands before the verb: *I hear* ſuch things; *thou ſeeſt* nothing new; *you have* your own; *he wrote* to me yeſterday; *ye underſtand* the matter; *they know* nothing.

4. All nouns, whether proper or common, conſidered by themſelves, are of the third perſon: as, *George* the Third, king of England, *can* diſſolve his parliament whenever *he pleaſes*, and chooſe new ſervants or miniſters as often as *he thinks* proper; the *earth begins* to look naked; the *trees ſhed* their leaves; the *ſun appears* faint.

5. Any proper name may be turned into the firſt or ſecond perſon, by adding the pronoun of the perſon: thus, *I Peter Faithful* do promiſe to perform the things ſtipulated; *thou William Truſty* ſhalt execute thoſe matters with care. *N. B.* The proper name, which belongs to the ſecond perſon, may be often put in the vocative caſe. All nouns in the vocative caſe may be conſidered as of the ſecond perſon.

6. Any common ſubſtantive may be turned into the ſecond perſon by adding the pronoun of that perſon:

Thou ſun, ſaid I, fair light,
And *thou enlighten'd earth*, ſo freſh and gay,

Ye hills and *dales*, *ye rivers*, *woods*, and *plains*,
And *ye*, that live and move, *fair creatures*, tell,
Tell if *ye saw*, how came I thus, how here?

7. A noun of multitude, that is, a noun ſignifying many of the ſame kind, though it be in the ſingular number, may yet agree with the verb and pronoun in the plural number: my people is fooliſh, *they have* not known me; *the aſſembly* of the wicked *have encompaſſed* me; the *multitude were* outrageous.

8. The word *man*, when it denotes the whole kind, is ſo uſed:

Let us make now *man* in our own image, *man*
In our ſimilitude, and let *them* rule——

Lo! this only have I found, that God made *man upright*, but *they have ſought* out many inventions.

9. It frequently makes very little difference whether the pronoun and verb, agreeing with a noun of multitude, be in the ſingular or plural number: *this is a people* robbed and ſpoiled; *theſe are a people* robbed, &c.

10. Two or more nouns in the ſingular number, joined together by conjunctions, may agree with a verb and pronoun in the plural number: Alexander, Hannibal, and Julius Cæſar, *were* great generals; *they were* deſervedly praiſed for *their* military ſkill.

11. Sometimes many nominative caſes joined to conjunctions, merely connective, will agree with a verb in the ſingular number: thus, in heaven all joy, tranquillity, and peace for ever *dwelleth*: but it is better to ſay, *for ever dwell*. Where *is* Troy, and Mycene, and Perſepolis, and Nineveh, and Babylon?

12. Diſtributions agree with verbs, nouns, and pronouns only in the ſingular number: *each man* for *himſelf*

ſelf cultivates his own ground; *neither* of the families *was* favourable to the liberties of the people; *every one* who finds the power, ordained for *his* good, turned to *his* hurt, *hates* him that does it; if the people be of uncorrupted manners, this hatred will be univerſal, becauſe *every one* of them *deſires* that which is juſt.

13. But diſtributives, for the ſake of emphaſis or illuſtration, are very often beautifully added after ſubſtantives and verbs in the plural number: thus, all the *citizens*, *each* for himſelf, *took* up arms againſt the cruel tyrant; the *Egyptians ſold every man* his field; the *mariners were* afraid and *cried every man* to his God; and *they ſaid every one* to his fellow, Come and let us caſt lots; *all went* to be taxed, *every one* to his own city.

14. If the nominative caſes, joined together by conjunctions, be of different perſons, the verb and pronoun ſhall agree with the moſt worthy perſon. The firſt perſon is more worthy than the ſecond, and the ſecond is more worthy than the third. But, in the Engliſh language, the pronoun of the firſt perſon is always placed laſt in order, for the ſake of modeſty in the ſpeaker: he and you and I *won* it at the hazard of *our* lives; *you* and he *had* all the ſport between *you*; or, *thou* and he *ſhared* the ſpoil between *you*. *Won* and *ſhared* are of the ſecond perſon plural: the pronouns are obvious.

15. The nominative caſe may be placed after any neuter verb denoting geſture, ſtate, or condition: upon a ſofa *ſat* the lovely *Fatima*; upon a green turf *ſlept* the lazy *clown*; on the bank *lay* the indolent *dame*; over our heads *flew* the *eagle* with her brood; o'er the hill *ran Peter* with great ſpeed.

16. In the ſecond perſon of the imperative mode the nominative caſe is placed after the verb: *hear ye* the will of the king; *love thou* the Lord thy God; *come ye* into mine houſe and abide.

17. In one of the forms of an interrogation the nominative caſe is placed after the verb: *heareſt thou* what theſe ſay? *Seeſt thou* this woman? *Strikeſt thou* the child in my preſence?

18. If any one of the auxiliary ſigns occur in an interrogation, the nominative caſe ſhall be placed between the auxiliary ſign and the verb: *Shall I give* up my rights to a knave? *Will you compliment* robbers? *Did I ſee* the man? *Did I ſpeak* at all with your enemy? *Hath he taken* of your cattle? Or *have they ſpoiled* your fields?

19. If ſuch verbs occur in an interrogation as require after them an infinitive mode, the nominative caſe ſhall then be placed between the verb and the infinitive mode: Why *can* not I *follow* thee now? *Should* I not *aſk* for my own? *Ought* he not *to do* that which is right? *Could* he *perform* ſo difficult a taſk? *Dare* you *meet* a lion? *Muſt* they *come* at your call?

20. The verb *to be*, and certain paſſive verbs of calling and eſtimation will have a nominative caſe after them as well as before them: *coveteouſneſs* is a great *evil*; *malice* is a ſhocking *vice*; *it* is my *book*; and *thou child* ſhalt be called *the prophet* of the Higheſt; *I* am accounted *poor*; *you are* eſteemed *rich*; *Whitehead* is ſtyled *a poet*.

21. Although the ſame nominative caſe may belong to ſeveral verbs, yet it needs not to be repeated. It is enough to place it before the firſt: thus,

—— whereby *they* hear, ſee, ſmell, touch, taſte,
And taſting, concoct and digeſt ——

22. Sometimes the nominative caſe, and the verb to which it belongs, are placed at a diſtance from each other; when either a relative, with its dependents, or prepoſitions, with their reſpective caſes, or other terms, come between: thus,

The

The *ſun*, that light imparts to all, *receives*
From all his alimental recompence
In humid exhalations, and, at ev'n,
Sups with the ocean.

Every tree, therefore, which bringeth not forth good fruit *is hewn* down and caſt into the fire. In the third perſon of the imperative mode, a relative with its dependents, and other terms, will frequently occur between the pronoun and the verb: thus, *let them*, therefore, ſaid he, which among you are able, *go* down with me.

23. But the ſame nominative caſe, whether it belong to one verb, or to ſeveral verbs, may ſometimes, for the ſake of emphaſis, be elegantly repeated:

With thee converſing I forget all time;
All ſeaſons and their change, *all* pleaſe alike.

He ſtretcheth out the north over the empty places, and hangeth the earth upon nothing; *He* bindeth up the waters; *He* holdeth back the face of his throne; *He* divideth the ſea; by his ſpirit *He* hath garniſhed the heavens.

24. Any nominative caſe may agree with a participle placed after it, which participle will ſometimes ſtand before the verb, and ſometimes after it, at a conſiderable diſtance: and John *calling* unto him two of his diſciples *ſent* them unto Jeſus; and *they* came unto him, and awoke him, *ſaying*, Maſter, we periſh; but *love ye* your enemies, and do good, and lend, *hoping* nothing again.

25. Hence any verb may be followed by a participle or adjective agreeing with the nominative caſe to the verb: *he* ſat in a ſpacious room entirely *alone*, *writing*: *he* walks *taller* than his companions.

26. In the ſecond perſon of the imperative mode the nominative caſe is frequently underſtood: conſider the ravens, they neither ſow nor reap; that is, conſider *ye:* give ſtrong drink unto him that is ready to periſh; that is, give *thou*.

27. Whether the nominative caſe underſtood be *ye* or *thou*, will, for the moſt part, be obvious from ſome other word in the paſſage: thus, honour *thy* father and *thy* mother. The poſſeſſive pronoun *thy*, ſhews that *thou* is the nominative caſe underſtood. Fear not, little flock, for it is *your* Father's good pleaſure to give you the kingdom. Here the poſſeſſive *your*, ſhews that *ye* is the nominative caſe underſtood. *Aſk*, and it ſhall be given *you*.

28. If there be nothing in the ſentence to determine whether *thou* or *ye* be the nominative caſe underſtood, then the ſenſe will be equally good and juſt whichſoever you ſupply: thus, *enter* not into the path of the wicked, and *go* not in the way of evil men; *avoid* it, *paſs* not by it, *turn* from it, and *paſs* away.

29. In the indicative mode the verb is ſometimes underſtood, rather than repeat the ſame verb after the ſecond nominative caſe; thus, the beſt and wiſeſt *do* often *err*, the fooliſh and perverſe always.

30. The verb, *is*, is ſometimes underſtood before the paſſive participle, and in poetry, when it agrees alone with its nominative caſe: for I am an old man, and my wife *well ſtricken* in years:

Sweet is the breath of morn, her riſing *ſweet*,
Pleaſant the ſun——fragrant the fertile earth, &c.

31. Although different auxiliary ſigns ſtand before the verb, yet may the verb be underſtood after the latter ſign: thus, *wilt* thou *kill* me, as thou *didſt* the Egyptian yeſterday.

32. When

32. When the ſame auxiliary ſign belongs to more verbs than one, yet, for the moſt part, it is ſet only before the firſt: I *have nouriſhed* children, and *brought* them up; I *will lift* up mine hand to the Gentiles, and *ſet up* my ſtandard to the people; and thou *ſhalt return*, and *obey* the voice of the Lord, and *do* all his commandments.

33. But the ſame auxiliary ſign may be repeated for the ſake of emphaſis: thou *ſhalt open* thine hand wide unto him, and *ſhalt ſurely lend* him ſufficient for his need: in expreſſing diſdain or contempt:

Shalt thou give law to God, *ſhalt thou diſpute*
With *Him* the points of liberty, who made
Thee what thou art ———

And alſo in ardent interrogations: *Haſt thou* commanded the morning? *Haſt thou* entered into the ſprings of the ſea? or, *Haſt thou* walked in the ſearch of the depth?

Of VERBS *requiring an* OBJECTIVE CASE *after them.*

Thoſe verbs, the meaning of which paſſes over to ſome ſubſtantive, and which, therefore, require a ſubſtantive or pronoun after them, to make the ſenſe complete, may be called verbs *tranſitive*: as, I *love*, What? or, Whom? I *love* oranges; I *love* all virtuous men; I *ſtruck*, What? *the ground* with my ſtaff.

1. Verbs tranſitive will have after them ſome ſubſtantive or pronoun in the objective caſe, denoting the object: as, Alexander *conquered the Perſians*; the

righteous *conſidereth the cauſe* of the poor; inſtruction *bringeth wiſdom.*

2. Some verbs, properly ſpeaking not tranſitive, will yet have after them an objective caſe, which denotes ſomething implied in the verb itſelf, or what grammarians call a *kindred ſignification:* thus, he *lived* a good *life*; he *ſlept* a long *ſleep*; they *ran* an excellent *race*, and afterwards *went* a long *way*; the apoſtle *fought* a good *fight*; they *dreamt* deluſive *dreams.*

3. Some verbs require two objective caſes after them, the one a pronoun, denoting a perſon; the other a ſubſtantive, expreſſing the thing intended: he taught *them logic*; they aſked *him* various *queſtions*; they called *him Zacharias.*

4. Whenever it is required, inſtead of the pronoun, another ſubſtantive may be uſed: he taught the young *gentlemen muſic* and the *mathematics*; they called his *name John.*

5. All ſuch verbs as require, beſides an objective caſe, ſome pronoun governed by a prepoſition, will admit after them two objective caſes, the prepoſition which governs the pronoun being underſtood; as, thy wife ſhall bear *thee* a *ſon*; I am ſent to ſhew *thee* theſe glad *tidings*; he gave *them* a favourable *audience*: he felt the weight of the ſecond obligation more than of the firſt; it was doing *him* an *honour*; the other was only doing *him* a *charity*; and he made *me* a *bow* down to the ground for it. In ſuch inſtances the prepoſition *to*, is underſtood before the pronoun.

6. The objective caſe may, very often, be elegantly placed before the verb, but more eſpecially in poetic and rhetorical compoſition: and *many* of the children of Iſrael ſhall he *turn* to the Lord their God; *the rich* he hath *ſent* empty away. In ſuch inſtances, the auxiliary ſign of the verb before the nominative caſe will be moſt elegant: the *rich hath* he *ſent* empty away;

away; *Him hath* God *exalted* to be a Prince and Saviour.

Then crown'd again their *golden harps* they *took*:
Thee, Father, firſt they *ſung*, omnipotent
——————— *Thee*, author of all being.

The pronoun in the objective caſe may be repeated for the ſake of emphaſis. *Him* firſt, *him* laſt, *him* midſt, and without end.

7. Two verbs may each govern the ſame objective caſe: whoſo *confeſſeth* and *forſaketh* his *ſins* ſhall have mercy; he put him into the garden of Eden to *dreſs* and *keep it*.

8. The verbs, *to ſay*, *to anſwer*, *to reply*, *to hear*, *to write*, and ſome others, will very often have after them a phraſe, or a whole ſentence, or a ſpeech, inſtead of an objective caſe: and they *ſaid* unto her, *there is* none of thy kindred called by this name——

——One came, methought, of ſhape divine
And *ſaid*, *Thy manſion* wants thee, Adam, riſe,
Firſt man, of men innumerable ordain'd
Firſt Father ——————————

To whom thus Raphael *anſwered* heavenly meek:
Nor are thy lips ungraceful, ſire of men ——

We ſhall *write* to you, *how it* goes with us——

9. Some verbs tranſitive are uſed abſolutely without any objective caſe: he that *giveth* unto the poor ſhall not lack; let him that *teacheth* wait on teaching; let him that *giveth* do it with ſimplicity; let him that *ruleth* diſcharge his office with diligence.

Heav'n *doth* with us, as we with torches *do*,
Not light them for themſelves ——————.

At other times, theſe ſame verbs will govern an objective caſe.

OBSERVATIONS *concerning* RELATIVES, INTERROGATIVES, *and certain* DISTRIBUTIVES, *which come under the ſame* RULES *of* GOVERNMENT.

1. A relative refers to ſome preceding word, or clauſe of a ſentence, or ſometimes to a whole ſentence; which preceding word, or clauſe, or ſentence, is called the *antecedent*. The antecedent not only goes before the relative, but is alſo underſtood after it; though it is ſeldom repeated after the relative. An interrogative refers to ſomething, which may be conſidered as an antecedent; and the deſign of the interrogative term, in a queſtion, is to diſcover that ſomething, or unknown antecedent; thus, *Whom* did you mention? The wiſe and virtuous man: It was the *wiſe* and *virtuous man whom* you mentioned. Thus, the antecedent is diſcovered in the anſwer. The interrogative *what*, enquires after an unknown antecedent, and muſt be reſolved, in the ſame manner, by *which*, or *that*. *What* were you looking at in the field? A gilded butterfly: It was a *gilded butterfly*, *which* you were looking at, &c. *What* were you putting into the ground? The root of a tulip: It was the *root* of a tulip *that* you were putting, &c. The diſtributive and indefinite terms, *whichſoever*, *whatever*, &c. may be conſidered as referring to ſome hypothetical antecedent, not determined in the ſentence; as, *whomſoever* ye ſhall appoint, *him* will I approve: *whichſoever* ye ſhall chooſe, *that* will I ſend.

2. The relative *who*, ſhould always refer to intelligent agents; as, the *man who* ſpake: the *woman who* ſang. *Which* and *that*, refer to irrational and inanimate things; the *horſe*, *which* ran: the *poſt*, *which* is on the right; the *tree*, *that* ſtands on the other ſide: *which*

which and *that*, refer alſo to intelligent agents, even unto God; Our *Father*, *which* art in Heaven: *God*, *that* made the world.

3. If the demonſtrative *that*, be the antecedent, or be joined with the antecedent, then the ſenſe will be more obvious, and the ear better pleaſed, if the relative be expreſſed by *which*. The idea, which belongs to ſpirit, is, at leaſt, as clear, as *that*, *that* belongs to body: as *that*, *which* belongs to body. The name blue, notes properly nothing, but *that mark* of diſtinction, *that* is in a violet; *which* is in a violet.

4. If the clauſe of a ſentence, or the word *thing*, be the antecedent, it will be then alſo beſt, to expreſs the relative by the term *which*; *The paſſing of motion out of one body into another*, *which* is obſcure and difficult to be underſtood: *The increaſe of motion by impulſe*, *which* is obſerved to happen, is yet harder to be underſtood: there is ſcarce any *thing*, *which* does not afford entertainment.

5. If a whole ſentence, or the clauſe of a ſentence, be the antecedent, then the word *thing*, or ſome equivalent term, will be always implied after the relative, though it may not be expreſſed: this is obvious from the foregoing examples, and will appear from the following; He ſpake many things about his ſuppoſed prevarication before the commiſſioners, *which (matter)* was never cleared up: then I beat my tabor, at *which (thing)* they pricked their ears.

6. If one or more ſubſtantives come between the antecedent and the relative, then the antecedent ſhould be repeated after the relative, for the ſake of perſpicuity; thus, for the hope of *the promiſe* made of God unto our fathers, unto *which promiſe* our twelve tribes, &c. —then ſaid he, lo! I come, to do thy *will*, O God!— by *the which will* we are ſanctified. The mind, in ſuch a reference of its ideas, makes a tacit *ſuppoſition* of

their conformity to that thing; *which ſuppoſition*, as it happens to be true or falſe, denominates.

7. If the antecedent be implied in ſome preceding verb, then it ought *to be repeated* after the relative; *which repetition* is ſometimes of great uſe, both for the ſake of perſpicuity and emphaſis;—unto which promiſe, our twelve tribes, ſerving God night and day, *hope* to come; for *which hope's* ſake, king Agrippa, I am accuſed of the Jews.

8. Sometimes, when more clauſes than one, or a whole ſentence, are the antecedent, the general idea of the different clauſes, or ſentence, ought to be expreſſed, and placed after the relative, in ſome one ſingle term; thus, he was always upon the watch, for every favourable opportunity, complaiſant at every interview, and free and unaffected in little offices of kindneſs, *which conduct* ſecured him ſucceſs; I am very apt to think, that the ſimple ideas produced by any object in different men's minds, are moſt commonly very near and undiſcernibly alike. For *which opinion*, I think, there might be many reaſons offered.

9. *What* is ſometimes uſed in a peculiar ſenſe, as including both the antecedent *that*, or *thing*, and alſo the relative *which*; ſo that it is equally governed both by the preceding and following verb; thus, men may impoſe upon themſelves, *what* they pleaſe; *that*, *which* they pleaſe; he does not love jollity, and *what* they call good neighbourhood.

10. The indefinites, *whoſoever* and *whatſoever*, are uſed in the ſame manner: he was of ſuch a temper, that he would hate *whomſoever* the other loved; they have done unto him *whatſoever* they liſted.

11. *What*, includes both the antecedent and relative, even though their caſes be different; ſo that the ſame term may be the objective caſe to one verb, and nominative caſe to another: he *allowed* them *what was* ſufficient

ſufficient to bear their expences;—talents, that are proper *to enforce what has been penned* by greater maſters;—*to ſet forth what ſeems* to have been the general intention of nature.

12. *What*, may be governed by a foregoing prepoſition, while yet it is either the nominative or objective caſe to ſome verb, that comes after it: but prying *into what was* of more conſequence, their arts of peace and war; *by what* I *underſtand*, they were both wrong.

13. *What*, as an objective caſe to two different verbs, may yet be placed before both the verbs; thus,

——————Happy thou art not,
For *what* thou *haſt* not, ſtill thou *ſtriv'ſt to get*;
And *what* thou *haſt forgett'ſt*.——

That is, thou ſtriv'ſt to get *what* thou haſt, &c.

14. The indefinite and diſtributive terms, *whoever*, *whoſoever*, *whatever*, *whatſoever*, always refer to ſome perſonal pronoun, or to one or other of theſe definitive terms, *this*, *that*, *ſame*, *it*: *whoſoever* will, let *him* take of the water of life freely; *whatſoever* things are true, *whatſoever* things are juſt, think on *theſe* things; *whatſoever* a man ſoweth, *that* ſhall he alſo reap; *whoſoever* ſhall humble himſelf as this little child, *the ſame* is greateſt in the kingdom of heaven; *whatſoever* thou ſhalt aſk of me, I will give *it* thee.

15. But the pronoun in the third perſon, and theſe definitive terms, *this*, *that*, *ſame*, and *it*, are often omitted by an ellipſis frequent with our beſt writers: *whoever* robs a woman of her reputation, *deſpoils* a defenceleſs creature of all that makes her valuable; *whatſoever* is aſſeſſed upon the general, *is* levied upon individuals; *whoever* reads Plato's diſcourſe upon prayer, *will*, I believe ——; *whoſoever* committeth ſin, *is* the ſervant of ſin. The following paſſage ſeems to loſe much of its force, as well as ſome of its beauty,

by this ellipſis: *whoſoever* liveth, and believeth in me, ſhall never die; *whoſoever* liveth, and believeth in me, *he* ſhall never die. But the ellipſis is often allowable and idiomatic.

Of the AGREEMENT *and* GOVERNMENT *of* RELATIVES, INTERROGATIVES, *and certain* DISTRIBUTIVES.

1. The relative agreeth with its antecedent, in number, in perſon, and in gender:

> And chiefly *thou*, O Spirit, *that doſt prefer*,
> ——————the upright heart and pure.

Even *thou*, *who art* both fair and chaſte; *he* is the wiſe man, *who regulates* his conduct with prudence and juſtice; *ye do* great, though perhaps, not honoured ſervice, *who maintain* the cauſe of truth and virtue; *they* are the perſons, *who* extol the *things*, *which* they never practiſe; what can *I* do, *who am* a poor helpleſs woman. In the following is an ellipſis of the antecedent:

> To *help who want*, to *forward who* excel,
> This, all, who know me, know; who love me, tell.

2. If there be no nominative caſe between the relative and the verb, the relative ſhall be the nominative caſe to the verb: no people is ever well defended, but thoſe *who fight* for themſelves; all men, good and bad, favour that ſtate of things *which favours* them; the effects of liberty were obvious in the Samnites, *which*, though confined to a very ſmall ſpot, *made* a much greater reſiſtance than Numidia, Egypt, Macedon, and all Aſia.

3. Some-

3. Sometimes another verb, with its nominative caſe, will come between the relative and that verb, to which the relative is nominative caſe; yet the agreement between the relative and its proper verb will be evident; thus, it was ſaid, that the people, *who*, whilſt they fought for their own intereſt, *had been* invincible, being enſlaved, were grown ſordid and baſe.

4. A relative in the genitive caſe is always governed by the word that comes next after it. See No. 12. of the pronoun.

5. If there be a nominative caſe between the relative and the verb, the relative will, for the moſt part, be in the objective caſe, governed by the verb: they were obliged to beg aſſiſtance from the *barbarians*, *whom* they ſcorned and hated; where an hundred clowns govern a barbarous rock, *that* no man invades; the power *which* the prince poſſeſſes.

6. Every relative, or interrogative, and certain diſtributives and indefinites, if governed in the objective caſe by a verb, always ſtand, not only before the verb, which governs them, but alſo before the nominative caſe of that verb: *whom* no man hath ſeen, or can ſee.

Whom the grand foe, with ſcornful eye aſkance,
Thus anſwered. —

Which of theſe wilt thou take to thyſelf? *whether* of the twain ſhall I ſend? *whatſoever* ye do in word or deed; *whomſoever*, when the multitude is drawn out, I ſhall find ſuitable to the purpoſe, *him* will I *engage*.

7. If one, or more participles, ſhould agree with the relative, it will carry them all with it, and the whole, for the moſt part, will be placed both before the verb and its nominative caſe; thus, *whom* unjuſtly *ſeized*, and unlawfully *condemned*, *ye have* wickedly ſlain; *whom laden* with honours, which he never merited,

and *enriched* with the ſpoils of the country, which he had ruined, a *corrupt legiſlature exalted* to high eminence, and afterwards diſmiſſed without a frown.

8. Sometimes an adjective, or participle, coming after the nominative caſe and its verb, ſhall yet agree with the preceding relative; thus,

Wonder not then, *what* God for you ſaw *good*,
If I refuſe not.

Whom I left, *cooling* of the air with ſighs.

Whom I ſaw much *agitated*, and *addreſſing* the houſe with great vehemence.

OBSERVATIONS *on the* USE *of* NEUTER *and* PASSIVE VERBS.

Men of great learning, and real taſte, ſometimes differ in their opinions, both concerning the neuter verb (as it is called), and concerning ſome idioms, which ariſe from the uſe of this verb, in our language. It is very difficult to lay down any rules for thoſe forms of ſpeech about which approved writers, and the moſt accurate ſpeakers, are not agreed; and yet ſuch forms of ſpeech muſt not be omitted in a work of this kind; on this occaſion, therefore, obſervations are preferred to rules.

1. By neuter verbs; ſuch verbs are here meant, as denote *geſture*, *poſition*, *ſtate*, or *condition* of men, or other animals; as, he *walks*, he *bows*, he *ſits*, he *ſtands*, he *laughs*, he *rejoices*, he *mourns*; which verbs do not require after them, any ſubſtantive, or pronoun, to make the ſenſe complete, and for this reaſon they may be called verbs *intranſitive*, becauſe their meaning does not paſs over to other terms, like that of tranſitive verbs; although many of them denote action, in the higheſt

higheſt ſenſe; as, *to walk, to run, to fly, to ſwim, to talk, to think.*

2. There are many tranſitive verbs, in the Engliſh language, which are very often uſed alſo, in an abſolute ſenſe, that is, as neuter verbs, whoſe meaning does not paſs over to other terms: I am not mad, moſt noble Feſtus, but *ſpeak the words* of truth and ſoberneſs; for the king *knoweth* of theſe things, before whom alſo *I ſpeak* freely; and when he *had* thus *ſpoken*, the king roſe up: the verb, *to act*, is itſelf moſt frequently uſed as a neuter verb; the firſt cauſe is that which *acts* of itſelf. Some maintain, that ſecond cauſes *act* by their matter, figure, and motion.

3. Although neuter verbs neither require, nor admit after them an objective caſe, yet they have a reference to place, to other perſons, or things, and circumſtances; which relation, if expreſſed, is always expreſſed by a prepoſition, and its attendant caſe; and the prepoſition will be placed the very next term after moſt of thoſe neuter verbs, which either denote or intimate the paſſions; ſuch as, *to laugh, to rejoice, to grieve, to wait, to hope:* hence it is, that ſuch verbs will rarely, if ever, allow after them a prepoſition in an adverbial ſenſe; becauſe, wherever two prepoſitions occur together, the one in an adverbial ſenſe, the other as governing its own caſe, that in the adverbial ſenſe is always placed firſt; but the prepoſition immediately following ſuch verbs, as intimate the paſſions, is appropriated to the above mentioned relation; thus, he *laughed at*—what? The anſwer will be governed by the prepoſition; and the verb, as a neuter verb, will be left without regimen: he rejoiced at—what? or, in what? The anſwer muſt be governed in the ſame manner as before.

4. But ſuch neuter verbs, as denote motion or geſture, will readily admit after them two prepoſitions; the firſt, in an adverbial ſenſe; the latter, as governing its own caſe; thus, ſtand *up*, *on* thy feet; go *on*, *to* thy

thy brethren; he ran *up*, *to* the top of the hill; get *up*, *from* your ſeat. Hence it can be no proof, that a verb is not a neuter verb, becauſe it admits a prepoſition immediately after it; for this we ſee is frequent after neuter verbs of every claſs, without giving to them any regimen.

5. Neuter verbs are as full and complete in their participles, as tranſitive verbs. Now the participle of the paſt tenſe, of all verbs whatever that have it, is, without exception, paſſive; and, joined with the verb *to be*, gives us all our paſſive verbs. The uſe of a verb, therefore, in the paſſive form, can be no valid proof that it is not a neuter verb, when found in the active form; ſince neuter verbs, by means of their participle of the paſt tenſe, as eaſily and as naturally aſſume the paſſive form, as other verbs: Hence it is, that we ſo frequently meet with neuter verbs in the paſſive form; thus, we *were* no ſooner *come* to the temple; we *were* now *arrived* at Spring Gardens; when Agrippa *was come*, and *was entered* into the place of hearing; and we *were fallen* to the earth; they are men *to be wondered at*.

——————Earth in her rich attire,
Conſummate, lovely ſmiled; air, water, earth,
By fowl, fiſh, beaſt, *was flown*, *was ſwum*, *was walk'd*,
Frequent.——————

With many others of the like kind.

6. But though ſuch neuter verbs, as intimate the paſſions, for the reaſon already mentioned, do not eaſily admit after them prepoſitions in an adverbial ſenſe, yet they readily admit after them adverbs: he *laughed heartily at* that ridiculous adventure; he *ſpeaks freely*; and as they take adverbs, when in the active form, ſo will they like all other verbs, when in the paſſive form. Here two things muſt be obſerved; firſt, when verbs are in the paſſive form, the agent and object change places,

and

and the verb will allow after it a prepoſition with the caſe of the agent or doer: and next, when neuter verbs are uſed in the paſſive form, the agent and object are ſeparated, which was not the caſe before; hence it is, that each is put into a new ſituation, and the reference of each becomes different from what it was, in their former ſtate. The ſame verb, which, in its active form, would not allow the prepoſition after it in an adverbial ſenſe, will now, in its paſſive form, admit that very prepoſition in an adverbial ſenſe, becauſe the former reaſon no longer ſubſiſts; and it will alſo admit a real prepoſition before the caſe of the agent, or doer; thus, "he laughed at all his acquaintance which received that opinion." Put the verb into the paſſive form, and *he*, the agent, will be ſparated from *laughter*, the object implied in the verb; each will be put into a new ſituation, and the reference of each will be different from what it was before: he was *laughed at, by all* his acquaintance; the thing was every where *ſpoken againſt*; wouldeſt thou be *ſpoken for, to the* king; the event was *hoped for, by all* good men.

7. Now we muſt either wholly reject the practice of joining the paſt participle of neuter verbs, with the verb *to be*, or elſe allow the above phraſes to be genuine Engliſh idioms, and ſuch as naturally ariſe from the peculiar ſtructure of our language; ſince no violence is done to any eſtabliſhed rule or cuſtom in their formation; nay, perhaps, their frequency gives them as great a right to be received, on the ground of cuſtom, as any of thoſe forms of ſpeech, that are readily allowed on the principle of general uſe.

8. If it ſhould be objected, that the reaſoning here offered, proves the verbs mentioned *not to be really* neuter verbs: it muſt then be anſwered, that our language has no neuter verbs, in the ſenſe of the objector; ſince we neither have any neuter verbs, which will not be immediately followed by a prepoſition, not even the verb *to be*, excepted, nor any participles of the paſt tenſe, which may not be joined with the different tenſes of the verb *to be*.

9. If

9. If any one ſhould ſtill chooſe to aſſert, that the inſtances here given, are inſtances of the uſe of the neuter participle which ought not to be allowed, the Writer will by no means preſume either to reſiſt or cenſure, intending no more than to ſtate the facts, frequent among our beſt writers, juſt as they are, together with the apparent reaſons of thoſe facts; and to point out the conſequences of rejecting the practice here noticed. He therefore begs leave to add, that if we reject the above uſes of the neuter participle, we not only very much affect the ſtyle of our beſt writers, but we muſt alſo reject a great number of other idioms, which naturally ariſe from this uſe of the neuter participle*. Whether ſuch conduct would be a real improvement, or a diminution of our language, the learned public muſt determine, with whom is the undoubted right of deciſion.

10. If it ſhould be ſaid, that ſome of the inſtances, here given, are allowable, but that others are not ſo; it will then be aſked, Where ſhall we draw the line? If any one allow the uſe of this idiom, "he was laughed at by his acquaintance;"—why may not another be indulged with the uſe of this phraſe, "it is every where *ſpoken againſt*."—If this idiom be admitted, "we were no ſooner come to the temple;"—why not this alſo, "I am fallen;"—or, "when we were fallen to the earth;" and why may not Milton's phraſeology be good poetic language, when he ſays, air, water, earth, by fowl, fiſh, beaſt, *was flown, was ſwum, was walked* frequent. It does not appear that any ſufficient reaſon can be aſſigned, why we ſhould reject ſome, and receive others, of theſe inſtances. But every writer has an undoubted right to be the maſter of his own ſtyle.

Engliſh grammarians ſay very little concerning the infinitive mode, notwithſtanding, in our language, it

* See No. 12, and 13. of Prepoſitions.

is

is more various, and perhaps more difficult in its uſe, than any of the other modes.

1. *To* is often the ſign of an infinitive mode after a verb perſonal; as,

What wonder then, if I delight *to hear*
Her dictates from thy mouth?

2. If two, or more infinitives, follow one another, the ſign *to*, being placed before the firſt infinitive, may be omitted before the reſt: he endeavoured *to waſh* off ſin, and *fit* them for holy works.

If it may ſtand him more in ſtead *to lie*,
Say and *unſay*, *feign*, *flatter*, or *abjure*.

3. But, although two or more infinitives follow one another, the ſign *to* may be elegantly repeated for the ſake of emphaſis: I ſhould ſcorn *to provide* for a future retreat, or *to keep* terms with a man, who preſerves no meaſures with the public.

4. Certain perſonal verbs, ſuch as, *did*, *dare*, *hear*, *feel*, *make*, *need*, *ſee*, and others, have the infinitive mode after them, without the ſign *to*, nor can it be admitted after theſe verbs without inaccuracy.

Soon ſhall we *ſee* our hope, our joy, *return*;
Or *bid* the ſoul of Orpheus *ſing*
Such notes, as warbled to the ſtring
Drew iron tears down Pluto's cheek,
And *made* hell *grant* what love did ſeek—
He *ſaw* a greater ſun *appear*.

5. The end or deſign, for which any thing is made, for which any action is done, or for which any particular conduct is purſued, may be expreſſed with the ſign *to* in the infinitive mode; and, perhaps, there is no uſe of the infinitive mode more frequent than this:

——not

——————not made *to rule*,
But *to ſubſerve*, where wiſdom bears command!
God, when he gave me ſtrength *to ſhew* withal
How ſlight the gift was, hung it in my hair.

"Unhappy man! without a client *to flatter*, without a friend *to conſole* you:" which inſtances may be thus reſolved; not made *that* it ſhould rule, but *that it* ſhould ſubſerve, &c. that he might ſhew withal, &c. in theſe caſes the infinitive mode is more forcible and elegant: God ſent not his ſon into the world *to condemn* the world.

6. An infinitive mode, with the ſign *to* before it, to denote the end for which ſomething is done, may be uſed after any other infinitive mode.

——————who all
Invites, and in the conſecrated ſtream,
Pretends *to waſh* off ſin, and fit them, ſo
Purified *to receive* him pure, or rather
To do him honour as their king.

7. The verb *to be*, in the preſent and paſt tenſes, will often have after it an infinitive mode denoting a future event; that is, either ſomething which *is to be*, or ſomething which *was to have been*; I *am to behold* myſelf the cauſe of—I *am to be viſited* by ſtealth; he *is to tranſact* the buſineſs; they *were to have been ſet* at liberty; ſhe *was to have ſailed* three weeks before that period; I *was to have opened* the cauſe.

8. Participles, both of the preſent and paſt tenſe, admit after them an infinitive mode; although the ſubſtantive, or pronoun, with which the participles agree, be not expreſſed till after both the participle and its infinitive mode is expreſſed; as, *willing to ſupport* the juſt meaſures of government, but *determined to obſerve* the conduct of the miniſter with ſuſpicion; *he* would oppoſe the violence of faction.

9. Al-

9. Although the participle of the preſent tenſe occur in the form of a gerund, yet it may govern an infinitive mode: he would be as little capable of bargaining with the miniſter for places, as of *deſcending to mix* himſelf in the intrigues of oppoſition.

10. The infinitive mode often occurs after certain adjectives, denoting ſome quality, property, endowment, or ability, or after thoſe which ſignify the contrary to theſe; as,

So obvious, and ſo *eaſy to be quench'd*—
Proudly ſecure, yet *liable to fall*,
By weakeſt ſubtleties.

I made him juſt and right,
Sufficient to have ſtood, though free to fall.

and in event,
Know whether I be *dextrous to ſubdue*
Thy rebels——————*wroth to ſee*;
—in which you have thought it *adviſeable to abandon* your royal maſter.

11. The infinitive mode will naturally follow certain ſubſtantives, which are chiefly of the verbal kind.

I enjoy
Large *liberty to round* this globe of earth,
Or *range* in th' air——

What can be then leſs in me than *deſire*
To ſee thee, and *approach* thee, whom I know,
Declar'd the ſon of God, *to hear* attent
Thy wiſdom, and *behold* thy godlike deeds?

He was not of a *temper to relinquiſh* power.

12. The infinitive mode may be conſidered as a kind of verbal ſubſtantive; as a ſubſtantive, in being nominative caſe to ſome verb perſonal; and yet, as retaining its verbal nature at the ſame time, either by governing

governing ſome objective caſe of a noun, which ſtands before the verb, to which the infinitive mode is nominative caſe, or by requiring, after it, ſuch prepoſitions and forms of caſes, as its verb uſually requires: *to alienate* even our *own rights, would be* a crime much more enormous than ſuicide.—The event ſhews us, that *to depart* in the minuteſt article, *from the nicety* and ſtrictneſs of punctilio, *is* as dangerous to national honour, as to female virtue. So that, *to glorify him* in all things, *is to do nothing* whereby the name of God may be blaſphemed.

———more in this place
To utter is not ſafe.——

13. The infinitive mode is ſometimes uſed in an abſolute ſenſe, independently of other terms: how many noble arguments St. Paul has raiſed; *to give* a ſingle example in each kind; but *to bring* the matter to a point; and now, *to reflect* a little upon ourſelves; *to ſpeak* the truth, we are by no means faultleſs.

Of TIME, DISTANCE, EXTENT, CIRCUMFERENCE, HEIGHT, WEIGHT, *the* MEASURE *of* EXTENT, *and certain numeral* TERMS *of* VALUE.

1. Any verb will admit, either after or before it, continued periods of time: he tarried twelve days; Moſes was hidden three months; forty years ſuffered he their manners; twenty years have I been with thee; I ſerved thee fourteen years; he came into Greece, and there abode three months; ſhe ſlept twelve hours.

2. When a particular period, or period of time, is ſpecified, in which any thing happened, or was done, then a prepoſition is uſed; thus, *on Monday* laſt was ſeen;

ſeen; we ſailed from Philippi, and came to Troas, *in five days*; when neither ſun nor ſtars, *for many days*, appeared; *at mid-day*, O king, I ſaw a light from heaven, above the brightneſs of the ſun; *in the day*, the drought conſumed me, and the froſt *by night*.

3. If, after a certain portion of time, any future event is to happen, then time will be expreſſed by a prepoſition; *in three days*, I will raiſe it up again; it ſhall be redeemable *after nine years*; ye ſhall declare it *within ſeven days*; *in ſix months* the work will be completed.

4. The time between different events, ſucceeding one another, will, in narration, be expreſſed by a prepoſition: and after certain days, Felix came *with* his wife Druſilla, and ſent for Paul; but *after two years*, Porcius Feſtus came into Felix' room; the treaty was ſigned *on the ninth* of May, and *in four months*, almoſt every article was violated; *after* tarrying *three days* with the Duke, we proceeded, and *in four days*, we finiſhed our journey.

5. If an ordinal, that is, if ſuch terms as *firſt*, *ſecond*, *fifth*, *tenth*, &c. be joined with a term of time, then a prepoſition will, for the moſt part, be uſed; as, *on the fifth of* November, a cruel plot was defeated; *in the fifteenth* year of the reign of Tiberius Cæſar; *on the twenty-fourth* of July.

6. The time between any paſt event, and the preſent moment, will be expreſſed without a prepoſition: he has been dead *twenty years*; this book has been printed *two hundred years*; it has been built *three hundred years*; I ſaw him in Venice *ten years* ago.

7. Here, let it be obſerved, that the prepoſition *in*, or *on*, before terms of time, and more eſpecially before ordinals, is often underſtood; as, *this day*, is ſalvation come to thine houſe; and *the next day*, they departed; and *the day following*, we came to Cæſarea; I put

up

up *the first night* at Nonancourt, and *the second* at Chateaudun.

8. The verb, *to be*, will, at any time, admit after it numeral terms, and an adjective agreeing with the nominative case to the verb; which adjective will denote distance, extent, circumference, or height; thus, *York* is near *two hundred miles distant* from London; but *Windsor* not above *twenty-four*; the *plain* is *sixteen miles long*; the *ball* is *twenty feet round*; the *green* is *twenty feet broad*; the *uprights being nine cubits high*; the Picts *wall was eight feet thick*, and *twelve high*.

9. Any substantive may also be followed by numeral terms, and an adjective agreeing with it, in the manner of the foregoing rule; thus, in Hoy, one of the Orkney islands, there is a *stone*, called the dwarf stone, *thirty-six feet long*, *eighteen broad*, and *nine thick*; it has an *entrance*, on one side, about *two feet square*: at Wilton-house, there is a celebrated family *piece*, *twenty feet long*, and *twelve high*; a *building sixty-three feet* in diameter.

10. The verb, *to be*, will be followed, by a numeral adjective and its substantive, according to that rule, by which it has the same case after it, as before it; thus, the *length* of St. Paul's, from east to west, *is five hundred feet*; its *breadth*, including the north and south porticos, *is three hundred and eleven feet*; and its *height*, from the ground to the top of the cross, *is three hundred and forty-four feet*; *he was twenty stone weight*.

11. Verbs of ascending, descending, and proceeding, and the verbs, *to weigh*, *to measure*, and *to cast*, will admit, after them, substantives denoting extent and quantity, with numeral adjectives; as, which having passed, we *ascend thirty-five yards*; he *went down two hundred yards*; he *let down eight hundred and eighty-four yards* of line; we *descend three hundred steps*; he *went sixty furlongs* in two days; they *marched a thousand*

a thouſand miles; the tenor of which *weighs fifty-nine hundred weight*; the great bell *weighs five tons*; Edmund Mallone, without ſhoes, *meaſured ſeven feet ſeven inches* in height; the hall *meaſures twenty yards in length, ten in height*, and as many in breadth; he *meaſured* off *ſixty-three yards* of ſilk; they *meaſured* a *hundred and eighty acres* of the land laſt week; the cathedral of Saliſbury *coſt twenty-ſix thouſand pounds*, a large ſum for thoſe times; the chairs *coſt* him *three hundred pounds*: to theſe examples muſt be added the adjective *worth*; the drug is *worth fifteen ſhillings* an ounce; the land is *worth one thouſand pounds*.

PARTICIPLES.

1. The participle of the preſent tenſe denotes the continuance of the action, paſſion, energy, or ſtate, expreſſed by the verb; and governs other words, juſt in the ſame manner, as its verb doth; or is followed by ſuch terms, as uſually follow its verb: thus, *ſmiting the ground* with his rod; *loving his country*, and *ſeeking its welfare*; *ſtanding* with his hand ſtretched out; *running* along the plain; *he* bleſſed both his ſons, *leaning* upon the top of his ſtaff.

2. This participle, after various prepoſitions, ſuch as, *of*, *in*, *with*, *through*, *for*, *from*, *by*, &c. conſtitutes the Engliſh gerund, if it may be ſo called, and in this uſe of it, retains the ſame government which belongs to its verb: he was deſirous *of ſpeaking* to the ſenate, but was defeated *in attempting* to corrupt the minds of virtuous men; and thus was he prevented *from ſaying*, that he found perſons there like himſelf; he was indeed far *from reflecting* on one truth; I love that zeal, which ſhews itſelf *for advancing* morality, and *promoting* the happineſs of mankind: I remember *upon talking* with a friend.

3. This participle, when the article is ſet before it, becomes a ſubſtantive, denoting the action, ſtate, or event, implied in its verb; and, for the moſt part, intimates the continuance of the ſtate or action mentioned, and expreſſes the progreſs of an event; it has, in this uſe of it, no other government than what belongs to all ſubſtantives, without exception: *the drawings* of gardens; *the riſing* of this great aſſembly; *the writing* or *ſpeaking* of falſehoods are alike diſgraceful.

4. If, as the governing ſubſtantive, it be placed after a pronoun in the poſſeſſive caſe, then, like all other ſubſtantives, in the ſame ſituation, it has no article before it; thus, *his bounding* over the walls of paradiſe; *his ſitting* in the ſhape of a cormorant; *his alighting* among the herd of animals; the *General's recalling* of that regiment was not approved; upon *Pyrrhus's threatning* afterwards to leave her.

5. Both with and without the article, like all other ſubſtantives, it is governed by verbs and prepoſitions; he *admired the turning* of her head, and *the waving* of her hand; how ſhould he improve, who *diſlikes reading*; he laid much ſtreſs *upon the writing*; it was ſomething *between running* and *walking*.

6. The participle *being*, frequently becomes a ſubſtantive: *the being*, which God created, he has a right to govern; God is the fountain of *being*; Adam urges the impoſſibility of his *being* happy; providence kindly provides for this *being*.

7. There is another uſe of this participle, after the verb, *to be*, in a neutral ſenſe, entirely idiomatic, yet, conſiſtent with the foregoing rules, denoting the ſtate of a thing, or the progreſs of an event; thus, the houſe *is building*; the church *is repairing*; the lottery *is drawing*; the dividends *are paying*; a chain of cutters and ſloops *is* now *appointing* from Dover to the Scilly iſlands; the ſhip *is* now *cruizing* in the Bay of Biſcay.

8. The

8. The particle *a*, in familiar diſcourſe, is ſet before many participles of the preſent tenſe, inſtead of a preposition; thus, they are gone *a walking*; he is gone *a ſhooting*; he is *a coming*; the lot is *a going*; I go *a fiſhing*; they went *a hunting*; he ſet it *a running* for twelve days; he thinks full ſurely his greatneſs is *a ripening*.

9. All participles of the paſt tenſe, taken alone, are paſſive: *loved* to exceſs, and *gratified* as far as poſſible, in his deſires, he ſoon became equally fickle and inſolent.

10. If the auxiliary term *having*, be ſet before participles of this tenſe, then they become active; as, *having proved* the ſtrength of his affection, and *known* his great integrity, he uſed all means to ſecure his intereſt.

11. Though all regular participles of the paſt tenſe, are the very ſame terms with their verbs of that tenſe, yet there is neither obſcurity nor confuſion in their uſe. The verb, being always connected with either a ſubſtantive, or a pronoun, or a relative, as its nominative caſe, is eaſily diſtinguiſhed from the participle, whether active or paſſive: the participle active being made ſuch, by its connection with the auxiliary term *having*, is eaſily diſtinguiſhed from the participle paſſive; and if this participle be joined with any perſon, or tenſe, of the verb *to be*, it *is* then *known* to conſtitute the verb paſſive; as, *am loved*, *is loved*, *was loved*, *will be loved*. The following example contains all its different uſes:

"Harpax *refuſed*[1] to hear their prayer, notwithſtanding they *pleaded*[1] juſtice, and their undoubted rights, and *requeſted*[1] an audience with humility and fervour; having *tried*[2] every argument, and *uſed*[2] all means, they *retired*[1] with reluctance and grief; although *oppreſſed*[3] and *inſulted*[3], yet they ſtill *continued*[1] their affection for thoſe, whom they *had* long *been accuſtomed*

cuſtomed[4] to love and admire. But when violence *was*, at length, *added*[4] to ſcorn, they *changed*[1] their ſubmiſſive ſtyle for the language of indignation and rage, and *prepared*[1] for their own defence."

The principal words in the foregoing paſſage are numbered, that the different uſes of the participle may be diſtinctly marked and underſtood. No. 1. Denotes the paſt tenſe of the verb: 2. The participle active: 3. The participle paſſive: 4. The participle as a part of the paſſive verb. On a thorough knowledge and dexterous uſe of this participle, not only the clearneſs and elegance, but alſo the force and energy of a ſtyle, very much depend. The ſame may alſo be ſaid of the participle of the preſent tenſe.

12. The participle of the paſt tenſe is very often uſed as an adjective, for which thing, (ſee "Adjectives," ſect. 1.); and it is alſo ſometimes turned into a ſubſtantive by means of the article: it becomes *the conquered* to act with caution; *the deceived*, and the deceiver are his; *the vanquiſhed* may ſubdue the conquerors, without the uſe of arms.

13. The participle *being*, and any participle of the paſt tenſe united, will, together, conſtitute a kind of verbal ſubſtantive, purely idiomatic: *the being heard* by all the company; *the being excited* by virtuous motives; I was pleaſed with his *being received* at St. James's; his anſwer, upon his *being diſcovered*, and *demanded* to give an account of himſelf, is conformable to the pride of his character.

PREPOSI-

PREPOSITIONS.

1. All prepoſitions, as ſuch, in the Engliſh tongue, govern an objective caſe: ſhe is *at home*; he walks *on the ground*; they went *through the field*; he gave the writings *to me*; *by him* I delivered them again.

2. If the attendant caſe of any prepoſition govern a pronoun, or another ſubſtantive in the poſſeſſive caſe, then that prepoſition ſhall ſtand before the poſſeſſive caſe, as well as before its own ſubſtantive: the vegetable world is deſcribed *in* this day's *work*; he fell *on* Paul's *neck*.

——————— and *in* his *hand*,
He took the golden compaſſes, prepar'd
In God's *eternal ſtore*. ———

Firſt, *in* his *eaſt*, the glorious lamp was ſeen.

It was done neither *for* the king's, nor their *benefit* alone.

3. If the relative be governed in the poſſeſſive caſe by the ſubſtantive, which the prepoſition belongs to, then alſo the prepoſition commonly ſtands before both; as, *by* whoſe *care* we live, *through* whoſe *goodneſs* we are preſerved; *with* whoſe *bounty* we are enriched.

4. Any verb paſſive, or participle paſſive, will admit after them a prepoſition with its attendant caſe: they *were divided among* themſelves; different parties *were occupied about* religious diſputes; and puniſhments *were denounced againſt* heretics; *changed into* a garden by an Aſiatic pomp, and *crowded with* villas, now

deſerted by their voluptuous owners, this once fertile country is unable to maintain itſelf.

5. The prepoſition, with its attendant caſe, may be placed either before the nominative caſe and its verb, or between the nominative caſe and its verb, or after the nominative caſe and its verb: *in haſte*, he thus began; he thus, *in haſte*, began; he thus began, *in haſte*;

——— *They*, on the trading flood,
Through the wide Ethiopian to the Cape,
Ply, ſtemming nightly toward the pole.——

Alſo between the auxiliary ſign of the verb, and the verb itſelf.

——— ——— And twilight grey
Had, in her ſober livery, all things *clad*.

Between the verb and its objective caſe; they *mov'd* on, in ſilence, their *whole force:* and between the verb and the infinitive mode; they *ween'd*, by fight, or by ſurpriſe, *to win* the mount of God.

6. When the prepoſition, with its attendant caſe, is placed before the nominative caſe, and its verb, then the verb may ſometimes be elegantly placed before its nominative caſe.

About them, friſking *play'd* all beaſts of the earth.

Or the ſign of the verb before its nominative; as, by no means *do* they eſtimate other things with equal judgment. For examples; ſee No. 15. of the verb with its nominative caſe.

7. Often in haſty ſpeeches, and in ſublime compoſitions, for the ſake of emphaſis, the prepoſition is elegantly repeated: ſhe works *by charms, by ſpells, by the figure.*

Through

Through utter, and *through* middle darkneſs borne,
Before the ſun, *before* the heav'ns thou wert.

8. All neutral verbs of geſture, and many of thoſe which expreſs, or intimate the paſſions, will, for the moſt part, be followed by ſome prepoſition, and its attendant caſe: each *ſat on* his throne; *on* his right hand *ſtood* the queen; my ſoul *longeth*, yea, even *fainteth for* the courts of the Lord; many ſhall *rejoice at* his birth; the people *waited for* Zacharias; he *beckoned unto* them; I very much *wonder at* the humour of parents; he would *laugh at* what is ridiculous; I *appeal to* Cæſar; *beware of* covetouſneſs; he *careth for* you.

You mean to bear me, not to *bear with* me.

With innumerable other verbs of the like kind.

9. Many tranſitive verbs are often uſed in the above form, with a prepoſition after them: the king *knoweth of* theſe things, *before* whom I *ſpeak*; he had *heard of* the affair; they *teſtify of* me; he ſhall *take of* mine; for he ſhall *receive of* mine; they *taſted of* his bounty: with others.

10. After verbs of all kinds, prepoſitions are often put in an adverbial ſenſe, with a reference to place, poſition, direction, and the manner and extent of an action; this is purely idiomatic: to *ſit down*, *fall down*, *lie down*; *ſtand up*, *get up*, *run up*: he *laid down* the book; he *took up* the receipt; they *lifted up* their eyes to heaven; and then *walked in*; they *have given over* all three, &c.

11. The prepoſition *on* is frequently uſed in this ſenſe, to denote the progreſs and continuance of an event, ſtate, geſture, or action; now *came* ſtill evening *on*; *ſleep on*, bleſt pair; we will *bring* you *on* your way; *ſay on*; *walk on*; *write on*.

12. Moſt of the verbs mentioned in No. 9. and many others of the like kind, will, in their paſſive form, admit, after them, a prepoſition in an adverbial ſenſe: in the characters of thoſe, who are *looked upon* as the greateſt philoſophers; he was *pointed at*, wherever he came; but ſorrow *flouted at*, is double death; before ſhe thought *to be prevailed upon*.

13. To participial and verbal ſubſtantives, derived from verbs of the foregoing kinds, prepoſitions are often happily and idiomatically added in an adverbial ſenſe, in order to complete their meaning: ſuch withered herbs as theſe are meet for *plucking up*; many various parts go to *the making up* of one complete whole.

——They vent reproaches
Moſt bitterly on you, as *putter on*
Of theſe exactions.——

I have acted, in all the parts of my life, as *a looker on*; the greateſt pain I can ſuffer is, *the being talked to*; and *being ſtared at*. See No. 13. of the participles.

14. The following idioms are worthy of particular notice: prepoſitions, in all their different uſes, are frequently ſet at a diſtance from the word which they belong to. 1. As an adverbial addition: forthwith, *up* to the clouds with him *I flew*; *in* with the river *ſunk*, and *with* it *roſe* Satan. (2.) As connected with a verb of geſture: for, *at* your *grief*, ſee how my wretched ſiſter *weeps*. (3.) When governing a relative or interrogative: he brought the nation into thoſe diſtreſſes, *which* it has, at this time, to contend *with*; but *what* will not ambition and revenge deſcend *to*; it will be the ſame, *whomſoever* I happen to deal *with*. (4.) And alſo, when they govern ſubſtantives: but *ſuch employment* as this I have no mind *to*; *thee* and *thy virtues*, here, I ſeize *upon*; for *all theſe things* do the

nations

nations of the world ſeek *after*; and the *times* of *this ignorance* God winked *at* *.

15. From the foregoing idioms, blended and combined one with another, the two following alſo naturally ariſe: Firſt, two prepoſitions frequently occur together; the one, as an adverbial addition to the verb; the other, as governing its own attendant caſe: He *came up to us* as we were talking; but they went *off from us*; they mounted *up from* the earth; but they fall *on without* any fear or apprehenſion; ſhuts himſelf *up in* the pantry; he hurried the nation *on into* diſtreſs and ruin; with ſeveral ribbons ſtuck *up* and *down in* it.

16. Next, two prepoſitions frequently occur together, while yet each has its own attendant caſe ſomewhere or other in the ſentence: he brought the nation into thoſe difficulties *which* it has now to contend *with, under an oppreſſive* weight of taxes; but theſe are purſuits *which* I never was inclined *to at any period* of my life; *whomſoever* I may meet *with in that buſineſs*.

17. Sometimes the prepoſition may refer to a relative implied in the peculiar uſe of *what*, as including

* This mode of ending the ſentence, or clauſe, with a prepoſition, is an idiom that our language is ſtrongly inclined to; yet it ſeems to be ſtudiouſly avoided of late by many reſpectable authors; and, indeed, it is cenſured by one of our beſt grammarians.

It is ſaid to be a violent tranſpoſition, but, perhaps, untruly; for if we examine this idiom we ſhall find it to be perfectly conſiſtent with the greateſt ſimplicity of arrangement. The prepoſition, when thus placed, is always uſed to expreſs the relation which the word governed bears to the word governing; and it appears that, to make the prepoſition follow the word governing, is more ſuitable to the genius of our language, than to place it next to the word governed. It is true that the contrary cuſtom is followed in the learned languages; but this can never be urged as a rule in *Engliſh* grammar. The idiom in queſtion univerſally prevails, even at preſent, in converſation, and is every where to be found in the writings of our beſt authors.

both the antecedent and relative; thus, "They are more partial to an affectation of *what* a perſon is growing *up to*, than of *what* has been already enjoyed:" *up* is an adverbial addition to *growing*; *to*, belongs to the relative *which*, included in the term *what*; thus, an affectation of *that which* a perſon is growing *up to*: ſo that the prepoſition *to*, in this paſſage, has really its attendant caſe included in the term *what*. See No. 9. Of the Obſervations concerning Relatives, &c.

18. The forementioned diſtance between the relative and its prepoſition, has occaſioned a frequent omiſſion of the relative; which omiſſion may be conſidered as idiomatic, ſince the practice is freely indulged by all our beſt writers: thus, the ſubject I am now going *upon*; but when I find the inſtruments he works *with* are racks; well, he is not here I ſeek *for*.

19. The diſtance between the prepoſition and its attendant caſe, has occaſioned an improper uſe of the relative *that*, inſtead of *which*; this circumſtance could never happen, if the prepoſition and the term *that* were but brought together, even in the mind: the knight left the money with her, *that* he had croſſed her hand *with*; Quickſet her couſin, *that* her mother wiſhed her to be married *to*.

20. Sometimes the value of a thing will be expreſſed after the prepoſition *at*: the cartoons of the celebrated Raphael are valued *at* 400,000 l. ſterling; I ſit *at* ten pounds a week; his eſtate was then eſtimated *at* 30,000 pounds a year.

21. Prepoſitions are often underſtood in the following inſtances: (1.) Before nouns expreſſing time, and more eſpecially if ordinals be added to the noun; as, *firſt*, *next*, *laſt*, *ninth*, &c. See No. 7. *Of time, diſtance, extent*, &c. (2.) After an adjective denoting likeneſs: not *like thoſe* ſteps on heaven's azure: and,

and, (3.) After certain verbs, that denote giving or acquiring: ſee No. 5. *Of verbs requiring an objective caſe after them.*

The following paſſage, which is undoubtedly idiomatical, is left for the Reader's inveſtigation: is there a God to *ſwear by*, and is there none to *believe in*, none to *pray to?*

ADVERBS.

1. Certain adverbs of place; ſuch as, *there, where, here*, have always a reference, either to one another, or to ſome proper name of a place, or to ſome deſcription, or ſentence, equivalent to a proper name.

——— ——— Ye knew me once, no mate
For you, *there* ſitting *where* you durſt not ſoar.

There, where no paſſion, pride, or ſhame, tranſport,
Lull'd with the ſweet nepenthe of a court.

——— ——— My buſineſs in this ſtate,
Made me a looker on, *here*, in Vienna,
Where I have ſeen corruption boil and bubble.

——— ——— Out of the ground, up roſe,
As from his *lair*, the wild beaſt, *where* he wonts,
In foreſt wild. ——

Here you may find reſt, in this *retired cell.*

2. Exactly in the ſame manner theſe adverbs, *whether, hither, thither*, anſwer to one another, or to ſome clauſe of an equivalent meaning.

——————Thus God will deign
To viſit oft *the dwellings of juſt men*,
Delighted, and with frequent intercourſe,
Thither will ſend his winged meſſenger.

And I heard a great voice from *heaven* ſaying, Come up *hither*.

3. Theſe adverbs alſo, *whence*, *hence*, and *thence*, even when they do not relate to place, have yet the ſame kind of reference, though they ſeldom occur in pairs. In the following paſſage, *thence*, *whence*, and *thither*, occur ſingly, yet each has its proper reference.

And might, with front ſerene,
Govern the reſt, *ſelf-knowing*, and from *thence*,
Magnanimous to correſpond with *heaven*;
But grateful to acknowledge *whence* his good
Deſcends, *thither*, with heart, and voice, and eyes,
Directed in devotion, to adore
And worſhip God ſupreme.

4. Theſe two adverbs of time, *then* and *when*, anſwer one another, either both expreſſed, or the one underſtood; but, for the moſt part, either one or the other is underſtood: *then*, Feſtus, *when* he had conferred with the council, anſwered; *then* do thou fear, *when* the pureſt wine glows in ſpacious gold; or thus, *when* the pureſt wine glows in ſpacious gold, *then* do thou fear; or thus, do thou fear, *when* the pureſt wine glows in ſpacious gold: I muſt further add, that though the drawings of gardens, &c. are juſtly cenſured in an heroic poem, *when* they run out into an unneceſſary length; *then* are they juſtly cenſured, *when* they run, &c. But there is no occaſion to inſert both, unleſs for the ſake of emphaſis.

5. Sometimes *then* will anſwer to *ſince*, or to other terms of time; thus, I confeſs to your Lordſhip, that this neither gave me *then*, nor has given me *ſince*, any diſtruſt of them; it is inconſiſtent to arraign that *now* for

for being too bold, which, it was *then* declared, could not be too vigorous: *when* will anſwer to any clauſe expreſſing time, in the ſame ſentence; thus, in *the early days* of the Athenian and Roman government, *when* the credit of oracles was high.

6. Adverbs of the comparative degree will be followed by the conjunction *than*.

You ſeem'd to make the law a tyrant,
And *rather* prov'd the ſliding of your brother
A merriment, *than* a vice.

Theſe black maſques
Proclaim an en-ſhield beauty ten times *louder*
Than beauty could, diſplay'd.

He will proceed no *further than* he is authoriſed by his inſtructions; they came *ſooner than* they were expected.

7. The conjunction *but*, in this conſtruction, is often uſed inſtead of *than*: I no *ſooner* ſaw this venerable man in the pulpit, *but* I very much approved of my friend's choice.

8. The verb *had*, in the paſt time, is very often uſed in an hypothetical ſenſe, inſtead of *would*, along with the adverb *rather*, denoting a preference between two ſuppoſed things, or events; in this conſtruction, *than* muſt follow: I *had rather* hear them ſcold, *than* ſee them fight; I *had rather* give my body, *than* my ſoul; *than*, omitted in the following inſtance, ſay, If thou *hadſt rather* hear it from our mouths, or from our maſters? the adverb *otherwiſe*, alſo will be followed by *than*: the addition of finite things together, can never otherwiſe produce the idea of infinite, *than* as number does.

9. Adverbs

9. Adverbs are placed, either between the verb and the ſign of the verb, or between the verb and the infinitive mode; thus, I *have* ſome where *read* of an eminent perſon; as I *have* frequently *reflected* on my good fortune in this particular; the great architect *did* wiſely *to conceal*; he *ſhould* certainly never *let* his narration ſleep; as I *can* not wholly *refute* it, ſo I *have* already *apologized* for it in another place.

10. Or, if the verb be paſſive, then they are placed between the neuter verb *to be*, and the paſſive participle: the language of our country *is* wonderfully *adapted* to a man ſparing of his words; in a review of the matter, he *was* agreeably *impoſed* upon; it *is* at preſent univerſally *exploded*.

11. If there be no auxiliary ſign, then the adverb will, for the moſt part, be placed next to the verb, either before or after it, as ſhall be moſt conducive to the clearneſs or energy of the ſentence: there is another fault in his ſentiments, which *likewiſe* occurs *very frequently*; his criticiſm *turns wholly* on little faults and errors; ſuch writers *plainly diſcover* their ignorance, by the phraſes which they uſe; and *readily could* name whate'er I ſaw:

When *ſuddenly ſtood*, at my head, a dream,
Whoſe inward apparition *gently mov'd*
My fancy.

12. The adverb will ſometimes occur before the nominative caſe; as,

Inſenſibly three different motions move,
Whence *haply mention* may ariſe of ſomething,
Which *perhaps thou* haſt not heard.

13. Adverbs are placed before adjectives:

——————If ye retain
Unalterably firm, his love entire
Whoſe progeny you are.

Milton's ideas were ſo *wonderfully ſublime*; they are *not only defective*, in theſe particulars, but *ſurpriſingly ignorant*, in other points; had not exerciſe been *abſolutely neceſſary*.

14. Adverbs may be added to participles, to pronouns, and to adverbs: I would have them *drawn more lovingly*; we ſhall have cauſe of ſtate *craving* us *jointly*; I ſaw *them lovingly* together; but why ſtands Macbeth *thus amazedly?*

15. Adverbs are alſo placed before prepoſitions, by way of illuſtration; thus, he admits ſome things improbable, *particularly in* the actions which——

If your Grace mark ev'ry circumſtance,
You have great reaſon to do Richard right,
Eſpecially for thoſe occaſions

And, in this ſenſe, before a conjunction: liberty is beſt preſerved, where the legiſlative power is lodged, in ſeveral perſons, *eſpecially if* thoſe perſons are of different ranks and intereſts.

16. Sometimes *how*, will occaſion an adverb to be placed before the word which it belongs to; thus, let us ſee *how abſolutely* neceſſary labour is; thou know'ſt *how willingly* I would effect the match; *how fully* haſt thou ſatisfied me:

Till then, thou ſeeſt
How ſubtly, to detain thee, I *deviſe*.

17. Sometimes the adverb will ſtand, at a diſtance from the word, which it belongs to; thus,

I'll ſend him hither to you *preſently*,
And *make* rough winter *everlaſtingly*.

——— Can we want obedience then
To him, or *poſſibly* his love *deſert*;
Already, by thy reaſoning, thus I gueſs.

18. If the adverb *there*, and very often, *then*, *thus*, and *how*, ſtand before the verb, the nominative caſe will, in ſuch inſtances, be placed after the verb; as, *there* came a certain *perſon*; *there* appeared a large and bright *ſtar*; *then* ſpake *my friend*, and ſaid; *then* ſaid *he* whither will ye go? *thus* ſaith the *Holy Ghoſt*; *thus* ſaith *the Lord*; *thus* appeared the honourable *gentleman* on that day; *how* fully haſt *thou* ſatisfied me.

19. Even though *there*, be placed after the verb, yet will the nominative caſe, alſo, be after the verb: but ſo much the more went *there* a *fame* abroad of him: but after *then*, and *thus*, the nominative caſe will be frequently placed before the verb.

20. After certain interrogative adverbs, the nominative caſe ſhall be placed either after the verb, or between the auxiliary ſign and the verb: *why* calleſt *thou* me good? *how* readeſt *thou*? *whither* goeſt *thou*? *whence* knoweſt *thou* me? *maſter* where dwelleſt *thou*? *how* doth *he* now ſee? *whither* will *he* bear it?

CON-

CONJUNCTIONS.

Perhaps no ſingle term, in our language, is connected with ſo many various idioms, as the conjunction *as*; and in all its different uſes, it very rarely loſes the idea of reſemblance. Among other ſenſes, it occurs *ſingly* in the following:

1. It denotes likeneſs or ſimilitude, in things, events, actions, circumſtances, ſtate, condition, temper, and conduct: he ſhall ſpread forth his hands *as* he that ſwimmeth; thy pulſe beats *as* of fleſh and blood; the diſciple is *as* his maſter; *as* ye would that men ſhould do to you, do ye alſo to them; be merciful *as* your Father alſo is merciful: *as*, in this uſe of it, may be ſometimes beautifully repeated: the moſt wicked caitif, on the ground, may ſeem, *as* ſhy, *as* grave, *as* juſt, *as* abſolute, *as* Angelo.

2. It denotes appearance, and alſo what is agreeable to fact: upon my ſtaring at him, *as* one that was ſurpriſed; which, *as* he has told me in my ear, is abſolutely neceſſary.

3. Alſo, certainty of facts, and reality of characters: noble prince, *as* there comes light from heaven, and words from breath, *as* there is ſenſe in truth, and truth in virtue, I am affianc'd to this man's wife; *as* I live, ſaith the Lord; I ſpeak *as* a man; they worſhipped the ſtars *as* gods; he viſited ſeveral countries *as* a public miniſter, in which he had wandered *as* a gypſey.

4. *As* is frequently equivalent to *which*, even without loſing the idea of reſemblance: temperance was a delicate

delicate and ſubtle wench, *as* he moſt learnedly ſhewed; the blood of the gods, *as* Homer tells us, was not real blood, but ſomething like it; make ſtraight the way of the Lord, *as* ſaith Iſaias the prophet.

5. It has alſo the force of *ſince, for, becauſe*, denoting a reaſon: *as* it is deſigned this neutral body ſhould act with caution, I have prepared them a form; a ſpirit of diſſention is painful, not only *as* it deſtroys virtue, but *as* it perpetuates our animoſities; *as* Cæſar loved me, I weep for him; *as* he was fortunate, I rejoice at it; *as* he was valiant, I honour him; but, *as* he was ambitious, I ſlew him.

6. This conjunction has alſo a reference to time, and ſignifies nearly the ſame with *while*, or *when*: *as* I rode with my friend Sir Roger, we happened with a company of gypſies; meeting a beggar on the road, *as* he went to relieve him, he found his pocket picked; and it came to paſs, *as* he was teaching.

7. But *as*, is frequently repeated in the ſame clauſe, with an adjective between each conjunction, denoting a compariſon of equality between two things, or circumſtances, or perſons, in the ſenſe of the adjective, placed between the two terms *as* and *as*: he knew the rules of rhetoric *as well as* Cicero himſelf; that is, Cicero knew the rules of rhetoric *well*, the other knew them *as* well; this boy will carry a letter twenty miles, *as eaſy as* a cannon will ſhoot point blank *twelve ſcore*; it is *as poſitive as* the earth is firm, that Falſtaff is there; ſhe was *as fine as* hands could make her.

8. Sometimes a whole clauſe, or clauſes, will come between the two conjunctions *as* and *as*, according to the ſenſe of which clauſes, the compariſon will be made: it is *as* impoſſible, that the very ſame particle of any body, ſhould, at the ſame time, differently modify

modify or reflect the rays of light, *as* that it ſhould have two different figures at the ſame time.

9. Sometimes the firſt conjunction *as*, will be repeated, ſo that the laſt *as*, in the compariſon, will refer equally to the two foregoing: that an harpy is not a centaur, is, by this way of reaſoning, *as* certain knowledge, and *as* much a truth, *as* that a ſquare is not a circle.

10. The following includes two compariſons, each applied to the ſame ſubject:

——— This holy Fox is *as* rav'nous,
As he is ſubtle; and *as* prone to miſchief,
As able to perform it.

11. When adjectives of quantity, time, diſtance, or motion, come between theſe two conjunctions *as* and *as*, they denote certain degrees of extent, immediately expreſſed by the clauſe that follows, according to the ſenſe of the adjective between the conjunctions: I have endeavoured, *as much as* I am able, to extinguiſh that ſpirit of prejudice: here, the extent of endeavours is equal to that of power, ſignified by the adjective *much* between the two conjunctions; thus, *as much as* I am able; he went *as far as* the obeliſk; *as ſoon as* the ſermon is finiſhed; I get into the crowd again, *as faſt as* I can; it reached *as high as* to the top of St. Paul's; it is *as ſmall as* a gnat.

12. When the adjective *many*, in the nominative caſe, comes between theſe two conjunctions *as* and *as*, they all together have a meaning nearly the ſame with that of the indefinite pronoun *whoſoever*: but *as many as* received him, to them gave he power; *as many as* were poſſeſſors of lands ſold them; he alſo periſhed, and all, even *as many as* obeyed him, were diſperſed.

13. If

13. If the adjective *many*, between theſe two conjunctions, be in the objective caſe, then it will come under the rule in No. 11. This muſt certainly befal *as many as* are lewd: he gathered *as many as* he could find; he draughted *as many as* were ſufficient for the expedition: here *as*, makes an approach towards the force and uſe of a relative; and may be conſidered as a nominative caſe to the verbs *are*, and *were*.

14. But *as* is coupled with various other terms; *as if*, denotes ſome kind of hypothetical likeneſs, or reſemblance; *as*, intimates the reſemblance, and *if*, the ſuppoſition: we turn the moſt indifferent circumſtances into misfortunes, *as if* the natural calamities of life were not ſufficient for it:

> Thou mad'ſt thine enemies ſhake, *as if* the world
> Were feverous, and did tremble.——

15. *As*, before the prepoſitions *to* and *for*, and before the participles *concerning*, *touching*, &c. denotes immediate reſpect or attention to the thing mentioned: *as for* the practice of the ancient church, let Origen bear witneſs; *as to* the ſervice of God in an unknown tongue, they ſay four things; *as touching* the Gentiles, we have written; *as concerning* the Goſpel, they are ——

16. *For as much as*, and *in as much as*, are compound conjunctions, affirming a reaſon for that which follows, and ſignifying nearly the ſame with *ſince* and *becauſe*: *for as much as* we have heard, it ſeemed good to do ſo and ſo; I ſpeak to the Gentiles, *in as much as* I am the apoſtle of the Gentiles.

17. *As* and *ſo*, denote a compariſon with reſpect to actions, events, circumſtances, and the condition of different perſons: ſurely, *as* I have thought, *ſo* ſhall it come to paſs; and *as* I have purpoſed, *ſo* ſhall it ſtand; and it ſhall be, *as* with the people, *ſo* with the prieſts.

18. But

18. But *as*, frequently occurs placed after *ſo*, in the two following uſes: firſt, after a negative it denotes compariſon: we were *not ſo* inquiſitive about the inn, *as* the inn-keeper; the preparation would *not* be *ſo* difficult, *as* that of another brain; *nothing* is *ſo* beautiful to the age, *as* truth is to the mind.

19. Next, it is uſed to expreſs a conſequence, in which caſe it will be followed by an infinitive mode: where it does not lie *ſo* thick, *as* to produce confuſion; they expreſs an evil action *ſo as* to excite horror; the method of pleaſing *ſo as* to ſucceed in the world.

20. *As*, in this uſe of it, approaches near to the force of the relative *which*: they make *ſo* deep an impreſſion on the mind, *as* is very apt to bend it wholly one way.

21. *So many as*, and *ſo much as*, ſignify to a certain extent or degree, mentioned in the words that immediately follow: *ſo many as* anſwer my deſcription, *them* reſerve for me; (alſo with an ellipſis of *them*;) we did not *ſo much as* bait at a whig inn.

22. If the terms *ſo much as*, be immediately followed by an infinitive mode, then *as* will be followed by the ſame mode: it is the buſineſs of religion, not *ſo much to extinguiſh* our paſſions, *as to regulate* them.

23. If any thing like a conſequence be intimated, then *as*, even in this form alſo, will be followed by an infinitive mode: they would not have *ſo much* correſpondence with him, *as to win* his money; he gave him *ſo much* wine, *as to rob* him of his reaſon.

24. Sometimes *as*, after *ſo much*, ſignifies only compariſon: ſubject to ill habits, not *ſo much* by reaſon of their different tempers, *as of* their particular profeſſions: we often meet with an ellipſis of *as*, after the terms *ſo much*.

25. *As*, after the pronoun adjective *ſuch*, has the force and uſe of a relative, without loſing the idea of reſemblance or compariſon: beſides *ſuch as* are moles through ignorance, there are—; a greater judgment cannot befal a country, than *ſuch* a ſpirit of diviſion *as* rends a government; you will contract *ſuch* a vicious habit of mind, *as*, by degrees, will break out on your friends; the ſoul turns its thoughts upon the conduct of *ſuch as* have behaved themſelves with an heroic temper; or of *ſuch who* have behaved, &c.

26. *As*, after *ſuch*, very often, denotes only compariſon: *ſuch* an hiſtory *as* that of Suetonius; *ſuch* a conduct *as* this is abſolutely neceſſary.

27. There are many conjunctions which occur in pairs, and moſt frequently thoſe of the diſtributive kind; ſuch as, *neither*, *nor*; *either*, *or*; *whether*, *or*: after *neither*, *nor* muſt be continued, ſo long as the ſame kind of clauſes are connected; but if a different verb be introduced, or the preceding verb be repeated, then *neither* may be repeated: ſeek not thy neighbour's hurt, *neither* by inſinuations to his prejudice, *nor by* leſſening his virtuous deeds, *nor* by calumny; *neither ſhalt* thou *hearken* to the ſlanders of others againſt him: ſwear not at all, *neither* by heaven, for it is God's throne, *nor* by the earth, for it is his footſtool, *nor* by Jeruſalem, for it is the city of the great king, *neither ſhalt* thou *ſwear* by thine head.

28. If theſe conjunctions connect nominative caſes, then a nominative caſe muſt be given after each; if verbs, then a verb after each; or if objective caſes, then an objective caſe after each: thus, lay up for

yourſelves treaſures in heaven, where *neither moth, nor ruſt, nor time*, doth conſume; behold the fowls of the air, for they *neither ſow, nor reap, nor gather*, into barns; provide *neither gold, nor ſilver, nor braſs*, in your purſes, *nor ſcrip* for your journey, *nor ſhoes, nor* yet *ſtaves*.

29. *Neither*, often anſwers to a preceding negation, without having *nor* after it: conſider the lilies, they *toil not, neither do* they ſpin.

In the following example, the arrangement is erroneous: which *neither* have ſtorehouſe *nor* barn: here is but one verb; conjunctions cannot be applied to one: but as there are two ſubſtantives——the paſſage ſhould run thus—which have *neither* ſtorehouſe, *nor* barn.

30. To the foregoing muſt be added, *never, nor*; *not, nor*: alſo the adjective *no* and *nor*: ſince which time, of five years, I *never ſpake* with her, *nor heard* from her; his *ſubject* I am *not, nor* here *provincial*; *not better* than he, *nor worſe* than you; take *no* thought for your life, what ye ſhall eat, *nor* yet for your body, what ye ſhall put on.

31. Among the poets, *nor* is often uſed inſtead of *neither*, ſo that *nor* anſwers to *nor*, juſt as it does to *neither*, in proſe: thou haſt *nor* youth, *nor* age:

But treat the goddeſs like a modeſt fair,
Nor over dreſs, *nor* leave her wholly bare.

32. *Either, or*; and *whether*, and *or*, as diſtributive conjunctions, connect words of the like kind, in the manner of the foregoing: they read *either* to that purpoſe, *or* to none; there is *either* liquor in his pate, *or* money in his purſe; he can *either* play, *or* ſing: ſometimes *elſe* is added to *or*: *either* make the tree good, and his fruit good; *or elſe*, make the tree corrupt, and his fruit corrupt.

33. Among the poets, *or* is uſed inſtead of *either*; and in this caſe *or* anſwers to *or*, juſt as it does to *either*, in proſe:

Conſult the genius of the place in all,
That tells the waters *or* to riſe *or* fall.

Sometimes the firſt *or* is underſtood, if the latter be often repeated. See Milton, Book III. line 42. And *or* is uſed alone without anſwering to *either*: in vain things, built their fond hopes of glory, *or* laſting fame.

34. *Whether* and *or*: *whether* you ſpeak *or* are ſilent; *whether* it were pride *or* ambition; *whether* by purchaſe, *or* by conqueſt.

35. It has been already ſhewn from Mr. Horne, that all the ſuppoſed different meanings of *but* are reducible to theſe two ſimple ideas—add ſomething—*be out* ſomething. The following are examples of the firſt: you pray, *but* it is not that God would bring you to the true religion, *but* that he would confirm you in your own; this proves them *but* material heretics.

36. *But*, in this ſenſe of it, is often uſed to mark an antitheſis; to introduce ſomething that is oppoſed, in one reſpect or other, to a foregoing clauſe, and alſo, as denoting ſomething further, to begin a ſentence or paragraph: thus, the ſacrifice of the wicked is an abomination to the Lord, *but* the prayer of the upright is his delight: I might here obſerve, how admirably this precept of morality anſwers—*but*, inſtead of that, I ſhall only notice: *but*, at the ſame time, the hen is without the leaſt glimmerings of thought or common ſenſe.

37. The following are examples of *but*, denoting *be out*: I ſaw no ſtars *but* Caſtor and Pollux; ſorrow is nothing *but* uneaſineſs in the mind, reflecting upon the loſs of ſomething valuable, or agreeable; beſides,

who

who were appointed to check and controul it, *but* that houſe?

Thus, with each gift of nature and of art,
And wanting nothing *but* an honeſt heart.

In this ſenſe of it, *but*, for the moſt part, follows ſome negative term.

38. *But*, according to both the foregoing ideas, will ſometimes be found in the ſame ſentence—thus,

The good muſt merit God's peculiar care,
But who, *but* God, can tell us who they are?

39. The term *but*, and indeed ſeveral other conjunctions (as well as thoſe which we have ſeen of a diſtributive kind), will often occur in pairs, either to mark ſome kind of oppoſition between two clauſes, or elſe to expreſs more forcibly the idea intended: *although* ten thouſand general councils ſhould ſet down one and the ſame doctrine, *yet* one teſtimony, cited from the word of God, would overcome them all; *though* his learned work make it needleſs for you to prove that thing, *yet* you will needs be doing that which is needleſs.

Meſſenger. Cæſar and he are greater friends than ever.
Cleopatra. Make thee a fortune from me.
Meſſ. *But*—*yet*—madam.
Cleo. I do not like, *but*—*yet*—it does allay
The good precedent. Fie upon *but*—*yet*—
But—*yet*—is as a jailor, to bring forth
Some monſtrous malefactor.

"Where," ſays Mr. Horne, "you may obſerve that *yet*, though uſed elegantly here, to mark more ſtrongly the heſitation of the ſpeaker, is merely ſuperfluous to the ſenſe, as it is always when uſed after BUT." Expanſion and duration, in ſome things, agree; *but* *yet* there is a manifeſt difference between them.

40. In like manner, the conjunction *elſe* is joined with *but*, denoting *be out*, to expreſs more forcibly the idea of exception; for the ſenſe would be juſt the ſame were *elſe* omitted: univerſal juſtice is nothing *elſe but* a ſobriety and temper in the affections: I will venture to affirm, that *leſt* for *leſſed* (as *bleſt* for *bleſſed*), is nothing *elſe but* the participle paſt of *leſan*, to diſmiſs.

41. *But*, and *alſo*, are oppoſed to *not* and *only*: I am ready *not* to be bound *only*, *but alſo* to die at Jeruſalem: *alſo* often occurs alone; but, then, for the moſt part, it ſuppoſes ſome thing, or event, of the like kind with that before which it ſtands: thus, the rich man *alſo* died, and was buried: here *alſo*, ſuppoſes the death of ſome other perſon to have been mentioned before.

42. Two conjunctions will frequently occur together, while yet each has its own ſeparate clauſe; the ſecond conjunction will be immediately followed by its own clauſe; and the clauſe, which belongs to the firſt, will be found ſomewhere, in the ſame ſentence. "*But*, *whether* they anſwer to thoſe conſtitutions, as to cauſes or patterns, it matters not." Here *but* belongs to the laſt clauſe: thus, *but* it matters not, *whether*, &c. "*But*, *though* coldneſs is no more in ſnow than pain is, *yet* it really excites the idea of coldneſs in us." Here *but* and *yet* muſt be united, according to the examples given in No. 39.—"*But yet*, *ſince* this comes here in our way, I may affirm, *that* we are apt to think *that* ſpace is actually boundleſs." Here, *but yet* are united, as before, and belong to this clauſe, *I may affirm*; the reſt are obvious; were *ſince* exchanged for *as*, the ſenſe would be the ſame; but the ſentence itſelf would not be better. "*But*, *if* any one ſhould aſk, *whether* freedom were free, he would be ſuſpected not to underſtand what he ſaid." Here *but* belongs to the laſt clauſe: in this manner, many different conjunctions frequently occur together; as, *but notwithſtanding*; *and if*; *as if*; *yet if*; *yet neverthelefs*,

&c. in all which inſtances, it will generally appear, that if the two conjunctions were ſeparated, and each ſet before its own clauſe, much of the beauty and force of the ſentence would be loſt.

43. Sometimes the firſt conjunction will be at a great diſtance from its own clauſe: "*yet*, *if* you will ſay, *that*, in reſpect of the things which they ſaw, the apoſtles aſſent was not pure *and* mere faith, *but* ſomewhat more, an aſſent containing faith, *but* ſuperadding to it, I will not contend with you." Here *yet* belongs to the laſt clauſe; and the conjunction *that* to thoſe words, *the apoſtles aſſent*, &c. The other conjunctions are obvious.

44. When *ſo* is connected with any event or circumſtance, which either is, or may be, the occaſion of ſome other event mentioned in the ſentence, then *ſo* will be followed by *that:* he laid his papers *ſo*, *that* his landlord, an inquiſitive man, might get a ſight of them: the clerk has *ſo* over-deckt the church with green, *that* he has quite ſpoiled my proſpect.

45. *That ſo*, is uſed nearly in the ſame ſenſe: I prevailed upon him to preſent me as a foreigner, *that ſo* I might not be obliged to bear a part in the diſcourſe.

46. After the adjective *ſuch*, *that* denotes the conſequence: the noiſe produced *ſuch* a violent ſhock in my brain, *that* it diſſipated the fumes of ſleep; I pronounced theſe words with *ſuch* a languiſhing air, *that* I had ſome reaſon to conclude, I had made a conqueſt.

47. *So that* frequently denotes a kind of collective inference, gathered from a variety of preceding circumſtances: thus, Spectator, No. 131.—*So that* the character, which I go under, in part of the neighbourhood, is what they here call a *white witch:*—ſuch is the variety of opinions, which are here entertained of

me; *ſo that* I paſs among ſome for a diſaffected perſon.

48. A number of tranſitive verbs, inſtead of an objective caſe, will very often have after them a whole ſentence, beginning with the conjunction *that*; ſuch as, *think*, *perceive*, *know*, *underſtand*, *obſerve*, *hear*, *ſee*, *ſay*, *tell*, *allow*, *grant*, *admit*, *find*, *hope*, with many others, which denote ſome operation of the mind: in all ſuch inſtances, *that* evidently retains its primitive idea as a pronoun demonſtrative*: ye yourſelves know, *that* theſe hands have miniſtred to my neceſſities, and to them *that* were with me: thus, theſe hands have miniſtred to my neceſſities, ye yourſelves know *that:* I think *that* this matter might be adjuſted without contention; he ſhewed *that* the follies of the ſtage and court had never been counted too ſacred for ridicule; he ſoon perceived *that* it was impoſſible to pleaſe every one's humour; Sir Andrew told him, *that* my papers had done great good in the city.

49. But *that*, in this uſe of it, is frequently omitted by an ellipſis, which is very common both in ſpeaking and writing: I think ∧ this matter might be adjuſted without contention; he ſaid, ∧ my papers would only ſerve to aggravate the pain of poverty; you ſee ∧ evil conſequences will ſometimes follow the beſt intentions.

50. *That*, as a conjunction, frequently marks the end deſigned, by what is mentioned before: he ſtrove to ſhine more than ordinarily in his talkative way, *that* he might inſult my ſilence; he ſpent his life in acquiring riches, *that* he might be renowned for his wealth; all I intend is, *that* we ought to be contented with our countenance and ſhape; let the candidates be within the rules of the club, as ſet forth in the table,

* For examples, See Mr. Horne's Letter to Dunning, pages 8 and 9.

1. *That* no perſon whatſoever ſhall be admitted without a viſible quearity in his aſpect. 2. *That* a ſingular regard he had to the gibboſity of the gentlemen. 3. *That*, if the quantity of the noſe be uncommonly great, it ſhall give a juſt pretence.

51. The moſt frequent of all the conjunctions is *and*, which is placed between nouns, pronouns, adjectives, verbs, participles, prepoſitions, and adverbs; while alſo it connects clauſes of ſentences, and ſentences themſelves: by *ſea and land*; *you and I*; *wiſe and good*; he *both reads and writes*; *ſinging and dancing*; *written and ſealed*; he went *into and through* the houſe; but acted *wiſely and faithfully* in all things; I am, Sir, a bachelor of ſome ſtanding, *and* a traveller; I have a room *and* a whole bed to myſelf, *and* I have a dog, a fiddle, *and* a gun; they pleaſe me, *and* injure no creature alive; *and* what could the moſt aſpiring, or the moſt ſelfiſh man deſire more. See Spectator, No. 257.

52. After the diſtributive conjunction, many nominative caſes in the ſingular number, are properly followed by a verb in the ſingular * number:

But *neither breath* of morn, when ſhe aſcends,
With charm of earlieſt birds, *nor* riſing *ſun*
On this delightful land; *nor herb, fruit, flower*,
Gliſt'ring with dew; *nor fragrance* after ſhowers;
Nor grateful *evening* mild; *nor* ſilent *night*,
With this her ſolemn bird; *nor walk* by moon,
Or glittering ſtar light, without thee, *is* ſweet.

53. After diſtributive conjunctions, eſpecially when a negative term precedes, either the verb, or the ſign of the verb, will be frequently placed before the nominative caſe: thus, the ploughman *no* longer

* See No. 28. alſo No. 12. of the agreement of the verb with its nominative caſe.

wiſhes for the warm fire, *nor do* the herds delight in the ſtalls; but *none* of theſe things move me, *neither count* I my life dear to myſelf; *no* miniſter ſhall ever rob you of your peace, *nor ſhall* you fear the jealouſy of a diſappointed tyrant.

54. Hypothetical, or conditional and exceptive conjunctions, will frequently have after them a ſubjunctive mode; ſuch as, *if*, *though*, *unleſs*, *whether*, *except*, *leſt*, *or ever*, *until*, *till*, with others of the like kind, and very often *that*, after commands, or an imperative mode: *if* a man *have committed* a crime; *if* the evil ſpirit *have* ſo fair an houſe; *though* this iſland *ſeem* to be a deſart;-wilt thou for a moment *put* thyſelf into ſuch a condition, that he muſt ceaſe to be God, *unleſs* he *hate* and *abhor* thee? *whether* it *were* pride or ambition; do you hear *whether* Anthonio *have* had any loſs at ſea, or no? no man can do theſe miracles which thou doeſt, *except* God *be* with him; this I let thee know, *leſt* thou unanſwered *boaſt*; *leſt* too light winning *make* the prize light; and we, *or ever* he *come*, are ready to kill him; *till* a man *put* his knowledge in practice, he is ſcarce a man, hath not the underſtanding of a man, *till* he *do*, *till* he *fall* at work.

> Or we can bid his abſence *till* thy ſong
> *End*; and diſmiſs thee *ere* the morning ſhine.

Signify to the chief captain, *that* he *bring* him down to-morrow; I charge thee, *that* thou *attend* me: *that*, in this uſe of it, is frequently underſtood; ſee thou *tell* no man *.

55. Sometimes the placing of the verb before the nominative caſe will ſupply the want of a conditional term: I ſhould have ſinned againſt my own ſoul, *had I done* otherwiſe; *were I to* adviſe any man, I would

* Read with care, No. 12. on the verb. Part I. and alſo No. 14. Part. I.

counſel

counſel him; *were that* the caſe, the argument would be valid.

56. Sometimes theſe indefinites, *whatſoever*, *whichſoever*, &c. being in their nature hypothetical, will have after them a ſubjunctive mode: therefore, *whoſoever* he *be*, that ſhall invade the rights of another; no religion can give any one a right to diſſeize another man, of *what* condition or quality *ſoever* he *be*; in *whatſoever* matter he *offend*; *whichſoever* he *chooſe*.

57. The following are examples of a more intricate arrangement of conjunctions, either as anſwering to one another, or to adverbs, than thoſe before given.

That to *ſo*; *nor* to *neither*.

So brotherly was the contention, *that neither* the conqueror inſulted, *nor* the conquered felt any grief.

As to *ſo far*; *but likewiſe* to *not only*.

Nay, *ſo far* have they carried this doctrine, in the church of Rome, *as* not only to pretend to merit eternal life, *but likewiſe* to do a great deal more for the benefit of others.

So to *as*; *neither* to *nor*; *or* to *either*.

As he was not wanting *either* in reſpect, *or* real kindneſs to the rightful owner, *ſo neither* did he ſtoop to do any thing unworthy.

So to *as*; *neither* to *never*.

And *as* he *never* did acknowledge them for his ſheep, *ſo neither* now *will he** admit them into his fold.

* See No. 53.

Sometimes the clauſes and verbs, which the conjunction *and* connects, will be placed at a diſtance from each: thus,

——— various degrees
Of ſubſtance, *and*, in things that *live* of life.

——— He, through the armed files,
Darts his experienc'd eye, *and* ſoon, traverſe
The whole battalion, *views* their order due.

INTERJECTIONS.

1. It is ſaid that the caſe of a noun or pronoun is not at all affected by any interjection; yet this may be juſtly doubted, ſo long as the following phraſes are in uſe: *Ah! me: Oh! me: Oh! dear me: Alas! the day! Alas! poor country! Almoſt afraid to know itſelf!* This phraſe, *Woe is me!* is rather an interjectional ſentence than an interjection: *Woe* is a ſubſtantive, *is* a verb, *me* governed of the prepoſition *to* underſtood. But what is there in the following to require an objective caſe beſides the interjection itſelf? *Ah! me: Oh! me.*

2. It ſeems to be clear that many of the interjections taken from imperative modes have *after* them an objective caſe: as,

Behold me! behold me! See, ſee the pining malady of France!
Hark! hark! the dauphin's drums!

3. The interjection *ah!* intimates very different paſſions, as may be gathered from the following examples: Warwick thrown down, wounded, and dying———

Ah!

Ah! Who is nigh? Come to me, friend or foe!

Ah! Montague
If thou be there, ſweet brother, take my hand,
And with thy lips keep in my ſoul awhile.

Ah! Warwick, Montague hath breath'd his laſt,
And to the lateſt gaſp cry'd out for Warwick.

Ah! kill me with thy weapon, not with words.

(Hatred and Threatening.)

PLANT. I'll note you in my book of memory:
Look to it well, and ſay you are well warn'd.

SOM. *Ah! thou ſhalt find* us ready for thee ſtill,
And know us by theſe colours for thy foes.

(A Mixture of Fear and Hope.)

Or her, who laughs at hell, but (like her Grace)
Cries, *Ah!* how charming, if there's no ſuch place.

(Friendly Affection.)

Ah! friend! to dazzle, let the vain deſign;
To raiſe the thought, and touch the heart be thine.

(Fawning Pleaſure.)

Ah! you ſweet little rogue you! To theſe might be added many other inſtances.

4. *Ay!* beginning a ſoliloquy in the firſt part of Hen. VI. Act III. Sc. 2.

Ay! we may march in England or in France,
Not ſeeing what is likely to enſue.

But neither can the interjection be underſtood without the ſoliloquy; nor the ſoliloquy without the interjection.

(Grief and Fear.)

Ay, ay! for this I draw in many a tear,
And ſtop the riſing of blood-ſucking ſighs;
Leſt with my ſighs, or tears, I blaſt or drown
King Edward's fruit.

(Suſpicion.)

Well, Duke of Glo'ſter, I will yield to thee
Love for thy love, and hand for hand I give.

GLOS. *Ay!* but I fear me with a hollow heart!

(Surprize.)

Ay! Say you ſo? -

(Approbation.)

Ay! now my ſovereign ſpeaketh like himſelf!

(Approbation

(Approbation mixt with Contempt.)

Ay, ay! away with her to execution.

(A kind of hesitating Yes, or Approbation.)

PRO. Thy best way is to slander Valentine.

DUKE. *Ay!* but she'll think that it is spoke in hatred.

PRO. *Ay!* if his enemy deliver it.

(Ay! after Oh! denoting ironical Contempt.)

Considers she my possessions?
Oh! ay! and pities them:
Wherefore? That such an ass should own them.

Oh! ay, in common conversation, is, for the most part, only a mark of familiarity. The use of this interjection is far more extensive than the examples here given.

5. *Oh!* intimates the highest delight and pleasure. *Oh! wonder!* How many goodly creatures are there here? How beauteous mankind is! *O brave new world*, that has such people in it.

(Mirth.)

O! she would laugh me out of myself,
Press me to death with wit.

(Calm Affection.)

Oh! faireſt beauty! do not fear, nor fly.

(Diſdain and Contempt.)

Oh! Charles the Dauphin is a proper man!
Oh! excellent motion! *Oh!* exceeding puppet!
Now will he interpret to her.

(Villanous Deſire.)

O! that you bore the mind that I do!
What a ſleep were this for your advantage!
Do you underſtand me?

(Rage and Revenge.)

O! burn her! burn her! hanging is too good.

(Parental Agony.)

Oh! heav'n! Oh! wife, look, how our daughter bleeds! *Oh! me,* this ſight of death!

(The ſame kind of Grief, with Thoughts of Revenge.)

All my pretty ones! Did you ſay, all?
What, all? *Oh! hell kite!* all!

(Deſpair.)

Oh! my breaſt! thy hope ends here!

But the various uſes and applications of interjections can never be ſhewn in any treatiſe, for reaſons already given. The following may be added, but cannot be underſtood, without their attendant paragraphs and circumſtances. *Pr'ythee, ſee there! behold! look! lo! Up! up!* and ſee the great doom's image: *Tuſh!* that's but his fancy; *hie* to horſe! *adieu!*

Tut, tut, here is a mannerly forbearance.
The truth appears ſo naked on my ſide,
That any purblind eye may find it out.

Go, ſee Sir Robert—See Rir Robert! *hum!*
And never laugh, for all my life to come?

The Duke! *why!* Warwick, when we parted,
Thou call'dſt me king.

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A DISSERTATION ON THE NATURE AND PECULIAR USE OF CERTAIN HYPOTHETICAL VERBS, IN THE ENGLISH LANGUAGE.

A

DISSERTATION

ON THE

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A

DISSERTATION, &c.

SHALL, *will*, *may*, and *can*, together with their past tenses, *should*, *would*, *might*, and *could*, are verbs of a peculiar kind; and, in expressions of duty, obligation, possibility, liberty, contingency, conditional desire, and hypothetical choice, or actions, contribute very much to the elegance and precision of the English tongue. None of these terms are ever used as mere signs of tenses, except *will* and *shall*; the first of which, as a sign, denotes only futurity; but the latter, even as a sign, frequently implies something more, as it will afterwards appear. The rest are really and properly verbs, always followed by an infinitive mode; and, like many other verbs, never allow the sign *to* before that mode. Dr. Lowth considers these verbs as subjunctive auxiliaries, but proves that they also belong to the indicative mode; and he acknowledges that *should*, *would*, *might*, and *could*, are used to express future as well as present and past time. The truth indeed is this, that neither of them is the sign of any one tense more than of another; that is, they are never auxiliary signs of tenses. Dr. Priestley says, The verbs *shall*, *will*, *can*, and *may*, express no certain distinction of time, and therefore have no proper tenses; but they have two forms, one of which expresses absolute certainty, and may therefore be called the *absolute form*; and

and the other implies a condition, and may, therefore, be called the *conditional form*.

Abſolute Form.

I ſhall: thou ſhalt, &c.
I will: thou wilt, &c.
I can: thou canſt, &c.

Conditional Form.

I ſhould: thou ſhouldeſt, &c.
I would: thou wouldeſt, &c.
I could: thou couldeſt, &c.

Now let us examine whether either of theſe forms be more *abſolute*, or more *conditional*, than the other; and whether it be really true, that theſe verbs have no *proper tenſes*? *If* thou *ſhalt* keep all theſe commandments to do them: Lord, *if* thou *wilt*, thou *canſt* make me clean: But *if* thou *canſt* do any thing, have compaſſion on us: *If* I *may* but touch his garment, I ſhall be made whole. Now might we not write over thoſe terms, *The Conditional Form*, with as much propriety as over their paſt tenſes? But let us alſo try *ſhould*, *would*, *could*, and *might*: *Shouldeſt* thou not have had compaſſion on thy fellow-ſervant, even as I had compaſſion on thee? He ſmote thrice, and ſtayed; and the man of God was wroth with him, and ſaid, Thou *ſhouldeſt* have ſmitten five or ſix times: How often *would* I have gathered thy children together, as a hen doth her brood under her wings, and ye *would* not: Pharaoh *would* not let the people go: Joſeph *could* not refrain himſelf: the Egyptians *could* not drink of the river: Firm they *might* have ſtood, yet fell. Now, would it not be as proper to write over theſe terms, *The abſolute Form*, as over, *ſhall*, *will*, *may*, and *can*? The conſequence is obvious; while theſe examples alſo clearly prove a difference of tenſes. Thou *canſt* make

make me clean: They were arm'd with bows, and *could* uſe both the right hand and the left.

WILL.

Will, as an auxiliary term, is a mere ſign of futurity, ſet before the infinitive mode; but *will*, as a verb, denotes authority, pleaſure, and choice. Lord, if thou *wilt*, thou canſt make me clean: I *will*, be thou clean: Thou canſt reſtore life alſo if thou *willeſt*, and when thou *willeſt*:

> You know my father left me ſome preſcriptions
> Of rare and prov'd effects; and that he *will'd* me
> In heedfull'ſt reſervation to beſtow them.

All theſe things worketh, that one and the ſelfſame ſpirit, dividing unto every man ſeverally as he *willeth*; or, as he *wills*: In our tranſlation it is, as he *will*; which is wrong. Felix *willing* to do the Jews a pleaſure, left Paul bound. Here *willing* ſignifies *deſiring*. The participle *willing* is frequently uſed for permiſſion only, in which caſe it cannot be conſidered as expreſſing any particular deſire: thus, Sir, ſhall I go to London to-morrow? Yes, I am *willing*. But the verb *will*, is very often miſtaken for the auxiliary term *will*, in ſuch paſſages as the following: What *wilt* thou that I ſhould do unto thee? *Mar.* x. 51. Whoſoever *will* be chief among you, *ibid.* 45. Whoſoever *will* ſave his life, *idem* viii. 34: with many other inſtances. In the foregoing places, *will* is a verb in the preſent tenſe, and was undoubtedly ſo underſtood by our tranſlators, as will appear by comparing the paſſages with the original text.

SHALL.

SHALL.

1. *Shall*, as a verb in the ſecond and third perſons, denotes obligation and duty: Thou *ſhalt* love the Lord thy God; he *ſhall* keep my commandments; he *ſhall* pay as the judges determine. He *may* and *ſhall* is a law phraſe, denoting power and obligation. Hence it comes to paſs that *ſhall*, even as an auxiliary ſign, always denotes ſomething more than mere futurity, and conſtantly implies either obligation, poſſibility, contingency, or ſomething conditional, and very often ſeveral of theſe together. *Shall*, with the Anglo-Saxons, was uſed in a ſenſe equivalent to the verbs *muſt*, *owe*, *ought*, and *to need* *: and *ſhall*, with us to this day, frequently implies ideas of the like kind, as will appear from the various uſes of this term in the following examples: David enquired of the Lord, ſaying, *Shall* I go and ſmite theſe Philiſtines? My father, *ſhall* I ſmite them? and he anſwered, Thou *ſhalt* not ſmite them: *Shall* I not viſit them for theſe things? ſaith the Lord: Thus ſaith the Lord, *Shall* he proſper? *ſhall* he eſcape that doth ſuch things? or, *ſhall* he break the covenant and be delivered? *Shall* the axe boaſt itſelf againſt him that heweth therewith? *Shall* the thing framed, ſay of him that framed it, he had no underſtanding? *Shall* mortal man be more juſt than God? *Shall* a man be more pure than his maker? *Shall*, in each of thoſe paſſages, evidently appears to be ſomething more than a mere ſign of futurity.

2. When future events or tranſactions, ariſing one out of another, are related, *ſhall* is very properly uſed,

* Vide *Lye*, in verb *Scealan*.

becauſe,

becauſe, whatever hath any kind of dependence upon foregoing circumſtances, that ſeems to have in it ſomething like contingency, even though the iſſue may be ſpoken of with the greateſt certainty: Whoſoever drinketh of the water that I *ſhall* give him, *ſhall* never thirſt; but the water that I ſhall give him *ſhall* be in him a well of water, ſpringing up into everlaſting life: Behold we go up to Jeruſalem, and all things written by the prophets, concerning the Son of Man, *ſhall* be accompliſhed; for he *ſhall* be delivered unto the Gentiles, and *ſhall* be mocked, and ſpitefully intreated and ſpit on; and they *ſhall* ſcourge him and put him to death; and the third day he *ſhall* riſe again.

3. In the latter of the foregoing examples, *ſhall* occurs five times; and, in each inſtance, nearly approaches to the idea of *muſt* or *ought*: hence we may perceive the propriety of its uſe in predictions of future events, which, for the moſt part, begin in this manner: And it *ſhall* come to paſs, &c. with a long train of events, in relating which *ſhall* is conſtantly repeated. This may be ſeen throughout the prophets: the 7th, 8th, and 35th chapters of Iſaiah may be peruſed as examples.

4. When future events, limited in their extent, are ſpoken of, without any direct reference to particular perſons, *ſhall* is more proper than *will*: thus, Whoſoever *ſhall* fall on that ſtone, *ſhall* be broken; but on whomſoever it *ſhall* fall, him will it grind to powder: they, which *ſhall* be accounted worthy to obtain that world, neither marry, nor are given in marriage.

5. After verbs connected with conditional terms, *ſhall* is uſed to denote the conſequence, or conſequences: *If* thou return to the Almighty thou *ſhalt* be built up; thou *ſhalt* put away iniquity; then *ſhalt* thou lay up gold, &c.; *when* men are caſt down, then

then thou *ſhalt* ſay, There is liſting up, and he *ſhall* ſave, &c.

6. In the firſt perſon, *ſhall* is frequently uſed with an ellipſis of the conditional phraſe: I *ſhall* determine to-morrow: I *ſhall* go to London next week: I *ſhall* ſee him in a day or two: we *ſhall* ſee the reſult of this diſpute in a little time; that is, if we live, or ſome phraſe of this kind.

7. After phraſes expreſſing the cauſe, or means, by which any thing is effected, *ſhall* is uſed to point out the ſucceſſion of events that muſt follow: as, Through the greatneſs of thy power *ſhall* thine enemies ſubmit themſelves to thee: All the earth *ſhall* worſhip thee, and *ſhall* ſing unto thee; they *ſhall* ſing unto thy name.

8. In the firſt perſon, *ſhall* is ſometimes uſed in a ſenſe very nearly approaching to that of the verb *muſt*, as denoting ſomething which either is not, or which, we fear, is not in our power to prevent: thus, I *ſhall* fall: I *ſhall* faint: O! I *ſhall* die: I *ſhall* never ſee him more: I *ſhall* go to the gates of the grave: I *ſhall* behold man no more with the inhabitants of the world.

CAN *and* MAY.

1. The verb *can* is freely uſed, both in the indicative and ſubjunctive modes; but with theſe exceptions, that it never admits any of the auxiliaries, and that the ſecond perſon ſingular of the preſent tenſe is always the ſame in either mode: If thou *canſt* believe. Theſe circumſtances alſo belong equally to *may* and to *ſhall*.

2. *May*,

2. *May*, whether in the indicative or ſubjunctive mode, is in its very nature hypothetical: hence it is uſed after verbs of wiſhing, when the iſſue deſired is doubtful, or only probable: thus, I wiſh he *may* ſtand his ground: I wiſh he *may* ſucceed: I wiſh his value *may* be known. In ſuch phraſes there is an ellipſis of the conjunction *that*.

3. When the verb *may* is placed before its nominative caſe, then *may*, itſelf, denotes ardent deſire, or immediate prayer, in the ſenſe of the infinitive mode that follows it: thus, *Mayeſt* thou, O! Father of Mercies, keep our hearts from evil: O *may* the weak be ſtrengthened by thy power!

WOULD.

Would very often occurs regularly as the preterperfect tenſe of the verb *will*: thus, He *would* not regard their inchantments: but I *would* not hearken unto Balaam, therefore he bleſſed you ſtill. But *would* frequently occurs, in a peculiar and hypothetical ſenſe, without any regular reſpect to time.

1. *Would* is uſed as a pathetic form of ardent, but conditional wiſhing when ſome things not mentioned are ſuppoſed, and which, perhaps, could not well be enumerated: as, I *would* there were a ſword in my hand, for now *would* I kill thee: *would* to God I had died for thee, O Abſalom, my ſon, my ſon!

Some ſay the lark and loathed toad change eyes:
O now I *would* they had changed voices too.

Would you were indeed my mother.

2. After

2. After expreſſions of wiſhing and deſire, *would* is applied to the object, denoting ſome future event: as, I wiſh it *would* rain: I wiſh the candle *would* go out: he deſired very much they *would* hearken to reaſonable terms: would thou *would'ſt* burſt: I would you *would* make uſe of your good wiſdom.

3. After conditional terms, *would* is uſed to denote hypothetical deſire, and choice, and power: If he *would* hearken to reaſon: if he *would* attend to his own intereſt: if his grief *would* have permitted him: if his fortunes *would* allow it.

4. *Would* is uſed to expreſs the conſequences ſuppoſed to follow conditional actions or events: What *would'ſt* thou think of me if I ſhould weep? I *would* think thee a moſt princely hypocrite (I *ſhould* think thee, &c.): It *would* be every man's thought—every man *would* think me an hypocrite indeed.

——— It much *would* pleaſe him
That of his fortunes you would make a ſtaff
To lean upon: but it *would* warm his ſpirits,
To hear from me you had left Antony:

If I had a ſuit to Maſter Shallow, I *would* humour his men with the imputation of being near their maſter; if to his men, I *would* curry with Maſter Shallow.

5. *Would* is uſed, in the preſent tenſe, to expreſs calm deſire, with an ellipſis of ſome condition or other: Sir, we *would* ſee Jeſus.

The king *would* ſpeak with Cornwall,—the dear father
Would with his daughter ſpeak.

I *would* not live always: What *would* your Ladyſhip? Now *would* I give a thouſand furlongs of ſea for one acre

acre of barren ground: the wills above be done, but I *would* fain die a dry death.

6. *Would* is alſo uſed to expreſs preſent deſire, with reſpect to future actions: What *wouldeſt* thou have to Athens? What *wouldeſt* thou do at Athens? Whither *wouldeſt* thou ſend it? Note, This obſervation may perhaps ſeem to be included in the foregoing; and if it be really thought that the following examples illuſtrate the principles of the fifth obſervation, then let theſe two laſt be conſidered as one; no objection will be made: I am a poor fellow that *would* live: How *would'ſt* thou live? By my uſual and prope calling.

—— What *would'ſt* thou have to Athens?
Thee thither in a whirlwind if thou wilt
Tell them there I have gold.

Would poiſon were obedient, and knew my mind!
Where *would'ſt* thou ſend it?—To ſauce thy diſhes.

7. *Would* ſometimes denotes the tendency of certain actions or circumſtances, with a condition of poſſibility either implied or expreſſed. A very ſingular kind of perverſeneſs runs through all their meaſures, that *would* provoke the holieſt and moſt patient of men.

Thou pernicious woman,
Thinkeſt thou thy oaths,
Though they *would* ſwear down each particular ſaint,
Were teſtimonies againſt his worth.

I muſt obey, his art is of ſuch power
It *would* controul my dam's, good Setebos.

Your tale, Sir, *would* cure deafneſs.

8. *Would* is alſo uſed to denote both the tendency and iſſue of certain things that were once the ſubjects of conjecture and ſuppoſition:

She and the Dauphin have been juggling ſure,
I did imagine what *would* be her refuge.

The fleets have at length fought again; almoſt every one conjectured that the effects of a victory *would* be the iſſue; and ſo it is: David ſaid I knew it that day, when Doeg the Edomite was there, that he *would* ſurely tell Saul.

9. *Would* is, ſometimes, applied in a peculiar ſenſe to paſt actions that were attended with unuſual diligence, anxiety, or delight: thus,

——— Sometimes I *would* divide,
And burn in many places; on the top-maſt,
The yards, and boltſprit, *would* I flame diſtinctly.
Then meet and join.

She *would* aſk help, and *would* tell her name and misfortunes.

——— Great Pompey
Would ſtand, and make his eyes grow in my brow;
There *would* he anchor his aſpect, and die
With looking on his life.

It does not appear that examples of this kind can be referred ſtrictly to *would*, merely as the preterperfect tenſe of *will*.

SHOULD.

Should frequently occurs, as the preterperfect tenſe of the verb *ſhall*, denoting what ought to have been: The people took of the ſpoil, ſheep and oxen, the chief of the things, which *ſhould* have been utterly deſtroyed.

The wife of Antony
Should have come with an army ———
The trees by the way
Should have born men. Nay, the duſt
Should have aſcended to the roof of heav'n,
Raiſed by your populous troops.

1. But *ſhould* is frequently uſed to denote a kind of hypothetical obligation, ſignifying what ought to be, though it may not always happen: To him that is afflicted, pity *ſhould* be ſhewn from his friends: *Should* not the multitude of words be anſwered? And *ſhould* a man full of talk be juſtified: men *ſhould* be what they ſeem.

Know'ſt thou not Bertram?—Yes, my good Lord:
But never hope to know, why I *ſhould* marry her.

Why *ſhould* my birth keep down my mounting ſpirit.

2. *Should*, denoting the ſame idea, is referred to future actions and conduct: And he charged them, that they *ſhould* tell no man of him; for they had diſputed among themſelves who *ſhould* be the greateſt. The two following examples ſeem to belong to this rule: I charged thee that ſhe *ſhould* not come about me.

It is my father's will, I *ſhould* take on me
The hoſteſſhip o'th' day.

3. *Should*, ſometimes denotes merely an hypothetical futurity:

Or a keeper wiſh my freedom,
Or my friends, if I *ſhould* need 'em.

It grieves me for this ſimple wretch, for fear they *ſhould* offer him violence: and leſt they *ſhould* be ſtole, I thought it meet to ſell them here in Antwerp.

4. *Should*, ſometimes denotes poſſibility only, and ſometimes both poſſibility and obligation.

Thy dukedom I reſign, and do intreat
Thou pardon me my wrongs; but how *ſhould* Proſpero
Be living, and be here?

Yet I wonder how he *ſhould* forget me, for he never knew me: Where *ſhould* he have this gold? Why *ſhould* you want? Behold the earth hath roots; have I conceived all this people? have I begotten them, that thou *ſhouldeſt* ſay unto me, Carry them in thy boſom: Whence *ſhould* I have fleſh to give to all this people?

5. *Should* is uſed to denote both the conſequence of ſomething that really exiſts, or of ſuppoſed events, and alſo the propriety of ſuch conſequence: if the conſequence, therefore, be doubtful, the propriety alſo of the conſequence is ſo far doubtful: What is man, that thou *ſhouldeſt* magnify him? that thou *ſhouldeſt* ſet thine heart upon him? and that thou *ſhouldeſt* viſit him every morning? The guilt is plain, were there a worſe end than death, that end upon them *ſhould* be executed.

Were I a great man I *ſhould* fear to drink,
Leſt they *ſhould* ſpy my windpipe's dangerous notes:
Great men ſhould drink with harneſs on their throats.

I *ſhould*

I *ſhould* laugh, if this blunt fellow *ſhould* put 'em all beſide the ſtirrup, and vault into the ſaddle himſelf.

6. *Should* is ſometimes uſed by way of an hypothetical illuſtration of conſequences, that would have ariſen from a ſuppoſed, or wiſhed for event: Why died I not from the womb? for now I *ſhould* have lien ſtill, and been quiet; I *ſhould* have ſlept, for then had I been at reſt; O that I had given up the ghoſt, and no eye had ſeen me, I *ſhould* have been, as though I had not been! I *ſhould* have been carried from the womb to the grave.

7. *Should* denotes the reaſon, or end of any thing or action; whether the iſſue was intended, or only eventual: I ſpoke to thy diſciples that they *ſhould* caſt him out, and they could not; they watched him, and ſent forth ſpies, which *ſhould* feign themſelves juſt men; hath my ſword, therefore, broke through London gates, that you *ſhould* leave me at the White-hart, Southwark? there thou mak'ſt me ſad, and mak'ſt me ſin, in envy, that my Lord Northumberland *ſhould* be the father of ſo bleſt a ſon; they throng who *ſhould* buy firſt, as if my trinkets were hallowed.

8. *Should* is, now and then, uſed nearly in the ſenſe of *might*: thus, they queſtioned one with another, what the riſing from the dead *ſhould* mean? In expreſſing the end deſigned by any action or event, *ſhould* and *might* are ſometimes confounded: when it pleaſed God to reveal his Son in me, that I *might* preach him among the heathen, I conferred not, &c.——*Might*, here, intimates the end deſigned, and the poſſibility of its accompliſhment; but *ſhould*, in this caſe, would have denoted not only the end deſigned, the poſſibility of its accompliſhment, but alſo the propriety of the future event intended; *ſhould*, therefore, ought to have been uſed in the paſſage: when it pleaſed God to reveal his Son, in me, that I *ſhould* preach him among the heathen.

9. *Should* is often uſed to denote a kind of hypothetical propriety, with an ellipſis of ſome condition: as, I *ſhould* go to the houſe this afternoon, but cannot accompliſh it; I *ſhould* riſe early to-morrow morning, but fear the event; her *ſhould* this Angelo have married; but mark how heavily this befel the poor gentlewoman.

10. *Should* is applied, with a kind of admiration and wonder, to events, whoſe cauſe is either entirely unknown, or elſe not obſerved, by us, at the time: it is ſtrange, that they *ſhould* ſo depart from home, and not ſend back my meſſenger; O! that deceit *ſhould* dwell, in ſuch a gorgeous palace; oh! that men's ears *ſhould* be to counſel deaf, but not to flattery; oh! that his fault *ſhould* make a knave of thee; whence is this, that the mother of my Lord *ſhould* come to me?

COULD.

Could, as we have ſeen, is very often uſed in a regular manner, as the paſt tenſe of *can*, in the indicative mode; and, in this form, it more frequently occurs, than in any other. But *could* is alſo uſed in a peculiar and hypothetical ſenſe, without any regular reſpect to time, according to the following examples:

1. After conditional terms, *could* denotes hypothetical, or conditional power: I were but little happy, if I *could* ſay how much.

If I *could* bear it longer,
My ſnuff and loathed part of nature ſhould
Burn itſelf out.

——— If I *could* find example
Of thouſands, that ſtruck anointed kings,
And flouriſh'd after, I'd not do it.

There's

There's no croſſing him in his humour,
Elſe I *could* tell him —— well —— well ——
When all's ſpent he'd be croſs'd then, if he *could*.

2. *Could*, is often uſed to denote the poſſible conſequence of ſome conditional event:

But you, my brace of Lords, were I ſo minded,
I here *could* pluck his highneſs' frown upon you.

If it were yours, by none of all theſe ways, how *could* you give it him?

Tell me elſe, *could* ſuch inordinate and low deſire
Accompany the greatneſs of thy blood.

There is no tongue, that moves, none, none, i'th' world,
So ſoon as yours, *could* win me, ſo it ſhould now,
Were there neceſſity, in your requeſt.

My Lord, I *could* do this, but I cannot believe this crack to be in my dread miſtreſs; now were I happy, if his going I *could* frame to ſerve my turn; early riſing makes me, that I *could* take a nap, were I perſuaded, that we might be ſecure; I *could* be well moved, if I were as you.

3. *Could*, placed after terms of wiſhing, denotes an hypothetical poſſibility: O! that it *could* be proved, that ſome night-tripping fairy had exchang'd;—Oh! *could* our mourning eaſe thy miſery; I wiſh, I *could* know that to be, juſt as thou informeſt me; I wiſh I *could* depart from my own body; I would I *could* ſee that happy day.

4. *Could* is ſometimes uſed in a ſenſe ſo entirely hypothetical, that it only intimates what would be the bias of the mind, were there a poſſibility of the

thing *: now *could* I wiſh to aſcend the chariot of Triptolemus; now *could* I deſire to yoke the dragons of Medea; now *could* I wiſh to take wings to be waved, either thine Perſeus, or thine, O Dædalus!

Scarce can I ſpeak, my choler is ſo great,
Oh! I *could* hew up rocks, and fight with flint,
I am ſo angry.———

On ſheep or oxen *could* I ſpend my rage.

O! I *could* weep
My ſpirit from mine eyes.

5. *Could*, is uſed to imitate both preſent power, and a ſtrong inclination, with an ellipſis of ſome condition: although I *could* tell thee as a friend, I *could* be ſad, and ſad indeed; he *could* never come better, he ſhall come in; I *could* tell you more news too; Marcellus and Flavius are put to ſilence:

And yet, methinks, I *could* be well content
To be mine own attorney in this caſe.

MIGHT.

Might, beſides its regular uſe, as the paſt tenſe of the verb *may*, frequently occurs under different hypothetical ideas.

1. *Might*, ſometimes denotes the mere poſſibility of a thing.

* Nunc ego Triptolemi cuperem conſcendere currus—
Nunc ego Medeæ vellem frænare dracones—
Nunc ego jactandas optarem ſumere pennas,
Sive tuas, Perſeu; Dædale, ſive tuas.
OVID. Triſt. Lib. III. Ecl. viii.

Yes,

Yes, Helen, you *might* be my daughter-in-law;
God ſhield you mean it not.

What *might*
Worthy Sebaſtian, O! what *might* no more;
And yet, methinks, I ſee it in thy face
What thou ſhould'ſt be.

She ſpeaks, my Lord, that, may be, hath endured a grief *might* equal yours, if both were juſtly weighed.

2. *Might*, alſo ſignifies ſomething beyond mere poſſibility, which yet does not amount to actual and direct allowance, or permiſſion:

I do think that you *might* pardon him,
And neither heav'n nor man grieve at the mercy.

Why *might* not you, my Lord, receive attendance
From thoſe that ſhe calls ſervants?
Might not you tranſport her purpoſes by word?

3. *Might*, denotes poſſibility with permiſſion:

——— ——— It is yours,
And *might* we lay the old proverb to your charge,
So like you, 'tis the worſe.

Whoſe circling ſhadows kings have ſought to ſleep in,
And *might* not gain ſo great a happineſs.

——— ——— I never lov'd Caſſio,
But with ſuch general warranty of heav'n,
As I *might* love.

4. *Might*, is uſed to denote the poſſibility of a thing ſtrongly deſired: O! that I *might* have my requeſt; O! that one *might* plead for a man with God; I wiſh there were a mutual affection between us, and that it *might* happen

happen equally, either that this affair *might* affect you in the ſame manner as it affects me, or that I *might* diſregard what is done by you *.

5. *Might*, denotes the poſſibility of a thing, as an event intended: it was planted in a good ſoil, by great waters, that it *might* bring forth branches, and that it *might* bear fruit, and that it *might* be a goodly vine; ye were made ſorry after a godly manner, that ye *might* receive damage by us in nothing; if by any means I *might* attain to the reſurrection of the dead.

6. *Might*, is alſo uſed as a gentle form of expreſſing a requeſt, or a deſire of ſome thing poſſible: *might* you diſpenſe with your leiſure, I would by and by have ſome ſpeech with you; my Lord, I would I *might* intreat your honour to ſcan this thing no farther; what *might* import my ſiſter's letter to him?

7. *Might*, is uſed to intimate power with a fair opportunity:

How have I been behav'd, that he *might* ſtick
The ſmall'ſt opinion on my leaſt miſuſe?

He *might* have chid me with gentle terms.

Oh! that I knew thy heart, and knew the beaſt,
That I *might* rail at him to eaſe my mind.

——My Lord, we would have had you heard
The traitor ſpeak the purpoſe of his treaſons,
That you *might* well have ſignify'd the ſame
Unto the citizens. ——

* ——————————Utinam eſſet mihi
Pars equa amoris tecum; ac pariter fieret,
Ut aut hoc tibi doleret itidem, ut mihi dolet;
Aut ego iſtuc abs te factum nihili penderem. TERENT.

The

The chief prieſts ſought to deſtroy him, and could not find what they *might* do; for all the people were very attentive to hear him.

8. *Might*, ſometimes denotes poſſibility with probability: this, indeed, is true; and you *might* hear of it by me, or by ſome other perſon:

——————This is a thing
Which you *might*, from relation, likewiſe read.

You *might* gather all theſe thoughts out of Homer; for he had almoſt the very ſame ideas.

9. After conditional terms, *might* denotes only conditional poſſibility, liberty, and permiſſion: thus,

If I *might*, in entreaties, find ſucceſs
As ſeld I have the chance, I would deſire
My famous couſin.——

If he *might* rob and plunder, without puniſhment, yet poverty would be his lot; although I *might* gain wealth by ſuch a plan, it ſhould not be followed by me.

10. *Might* is uſed to denote (not certain conſequences which *would* follow) but only poſſible conſequences, which *might* follow conditional actions, or events: let Phidias have rude and obſtinate ſtuff to carve, though his art do what it ſhould, his work will lack that beauty, which otherwiſe, in fitter matter, it *might* have had; voluntarily we are ſaid to do that alſo, which the will, if it liſted, *might* hinder from being done; if ye had faith as a grain of muſtard ſeed, ye *might* ſay unto this ſycamore tree:

This is the day, which in king Edward's time,
I wiſht *might* fall on me, when I was found
Falſe to his children, or his wife's allies.

Might, ſometimes very nearly approaches to the ſenſe of *could*, as in the following examples; nay, perhaps, *could*, will full as well expreſs the real meaning:

——— ———Take my defiance,
Die, periſh; *might* my only bending down
Reprieve thee from thy fate, it ſhould proceed.

And that in wholeſome wiſdom, he *might* not but refuſe you.

Now theſe verbs, *ſhall* and *will*, *ſhould*, *would*, *could*, and *might*, in conformity with the foregoing obſervations, frequently occur hypothetically in pairs; the one expreſſing, either ſome ſuppoſition, or what might be, or what ſhould have been; and the other ſhewing, either what would be the conſequence, or what would be the object deſired, or what ſhould have been done; nay, ſometimes the very ſame verb ſhall expreſs both the hypotheſis and conſequence, in the ſame ſentence; and thus, as it were, anſwer to itſelf. This repreſentation may not, perhaps, include every inſtance of their mutual uſe. It is only given, as containing ſome leading ideas of their peculiar application in pairs, which will be better underſtood from the following examples: among which are given ſeveral paſſages, taken from the beſt Latin writers, in order to point out the preciſion of our own language, in hypothetical ſentences; and alſo, to aſſiſt in forming a juſt idea of ſuch ſentences, in another tongue, by a ready application of that preciſion which ought to be familiar in our own. However, that we may not, through any error, rank among hypothetical ſentences thoſe which are not ſo, it will be neceſſary to obſerve, that as each of theſe verbs occur regularly in the indicative mode, ſo do they alſo frequently occur in pairs, where nothing hypothetical is intended; and, on ſuch occaſions, one of them, at leaſt, will be found regularly in the indicative mode: thus, what *wilt* thou that I *ſhall* do unto thee? here *wilt*, is a verb in the indicative mode, preſent tenſe, ſignifying deſire, and *ſhall*

is uſed to point out the future interpoſition, or event, properly deſired. Again, but thoſe mine enemies which *would* not that I *ſhould* reign over them, bring hither, and ſlay them before me. Here *would* is the indicative mode, paſt tenſe, of the verb, *to will*; and *ſhould*, intimates the future advantage which was rejected. Having premiſed theſe things by way of caution, we may now proceed to the examples intended.

SHALL *and* WILL.

Shall, denoting the hypotheſis, *will* the conſequence. If we *ſhall* ſay from heaven, he *will* ſay, why then believed ye him not? he that *ſhall* cut off Antony, *will* put an end to the war; ſo long as thou *ſhalt* be proſperous, thou *wilt* number many friends; if the times *ſhall* become unfortunate, thou *wilt* be alone:

Donec eris felix, multos numerabis amicos,
Tempora ſi fuerint nubila, ſolus eris *.

WILL *and* SHALL.

Will the hypotheſis, and *ſhall* the conſequence: if ye *will* obey my voice indeed, and keep my covenant, then ye *ſhall* be a peculiar treaſure unto me above all people; the man that *will do* preſumptuouſly, and not hearken to the judge, even that man *ſhall* die.

* Ovid. Triſt. Lib. I. Eleg. ix.

SHALL

SHALL *and* SHALL.

All theſe bleſſings *ſhall* come on thee, and overtake thee, if thou *ſhalt* hearken unto the voice of the Lord thy God; the Lord *ſhall* eſtabliſh thee an holy people to himſelf, if thou *ſhalt* keep the commandments of the Lord thy God.

WILL *and* WILL.

I *will* bring you thither, my Lord, if you *will* vouchſafe me; if you *will* follow me, I *will* ſhew you enough; if thou *wilt* not obſerve to do all the words of this law, then the Lord *will* make thy plagues wonderful.

SHOULD *and* WOULD.

Should denoting the hypotheſis, or ſuppoſition, and *would* the conſequence: if theſe *ſhould* hold their peace, the ſtones *would* immediately cry out, if any God *ſhould* bring thee to theſe things, thou *would'ſt* inſtantly refuſe.

Si quis ad illa Deus jubito te agat uſque recuſes*.

Should I now meet my father, he *would* not call me ſon.

* Horat.

How

How *would* you be
If he, which is the top of judgment, *ſhould*
But judge you, as you are? Oh! think on that;
And mercy then will breathe within your lips,
Like man new made.——

He ſent word to Athens, that he *would* come from the continent with an army, and *would* recover from the tyrants the rights of the people, unleſs they *ſhould* reſtore them before-hand: Statim igitur Athenas mittit, ex continenti ſe cum exercitu venturum recepturumque a quadringentis jura populi, ni ipſi redderent *.

SHOULD *and* COULD.

Should the hypotheſis, and *could* the conſequence; the affair is now become ſuch, that, if all mankind *ſhould* give their advice, and ſeek a remedy for this evil, they *could* bring no aid.

Nunc illud eſt, quod ſi omnes omnia ſua conſilia conferant,
Atque huic malo ſalutem quærant, auxilii nihil afferant †.

Suppoſing God *ſhould* diſcover to any one, ſupernaturally, a ſpecies of creatures inhabiting Saturn, which had ſix ſenſes, and *ſhould* imprint on his mind the ideas conveyed to theirs by that ſixth ſenſe, he *could* no more, by words, produce in the minds of other men thoſe ideas imprinted by that ſixth ſenſe, than one of us *could* convey the idea of any colour by the ſounds of words into a man born totally blind.

* Juſtin. Lib. cap. iii. † Terent.

SHOULD *and* MIGHT.

If the wind *ſhould* keep me on the ſea, he *might* arreſt him here before I came; he neither doubts nor denies, that a further aſſiſtance is conditionally promiſed; and *ſhould* he have done ſo, he *might* have been confuted by evident and expreſs texts of Scripture.

SHOULD *and* SHOULD.

I *ſhould* laugh now, if this blunt fellow *ſhould* put them all aſide; if I could not do ſo, without profeſſing myſelf of their belief, in this matter, then I ſuppoſe I *ſhould* be excuſed from ſchiſm, if I *ſhould* forſake their communion, rather than ſay I believe what I do not believe.

WOULD *and* SHOULD.

Would denoting the hypotheſis or condition, and *ſhould* the conſequence, including what might be, or what ought to have been done, or deſired: but if we *would* rightly conſider what is done, in all theſe genera and ſpecies, we *ſhould* find, that there is no new thing made; if Phaeton *would* have lived, he *ſhould* have avoided heaven, and *ſhould* not have wiſhed to touch the horſes, which he had vainly deſired:

> Vitaret cœlum Phaëton, ſi viveret; et quos
> Optarat ſtulte, tangere nollet equos *.

* Ovid. Triſt. Lib. I. Eleg. i.

WOULD *and* COULD.

If I *would* broach the veſſels of my love,
And try the arguments of hearts by borrowing,
Men and men's fortunes *could* I frankly uſe.

And if men *would* tell, what ideas they make their words ſtand for, there *could* not be half that obſcurity and wrangling, in the ſearch or ſupport of truth, that there now is.

WOULD *and* MIGHT.

I *would* it were, that you *might* ſtill your ſtomach with your meat: this creature, *would* ſhe begin a ſect, *might* quench the zeal of all profeſſors elſe.

The cry went out on thee,
And ſtill it *might*, and yet it may again,
If thou *would'ſt* not entomb thyſelf alive.

If I *would*, I *might*; I had well hoped, thou *would'ſt* have denied Beatrice, that I *might* have cudgell'd thee out of thy ſingle life.

WOULD *and* WOULD.

If thou *wouldeſt* ſeek unto God betimes, and make thy ſupplication to the Almighty, ſurely now he *would* awake for thee, and make the habitation of thy righteouſneſs proſper; if grief *would* have allowed it, thou alſo, O Icarus, in ſo great a work, *would'ſt* have had no inconſiderable place:

Tu quoque magnam
Partem opere in tanto, ſineret dolor, Icare,
haberes *.

I *would* cure you, if you *would* but call me Roſalind. The following inſtance of *would* and *would* is improper: you are gentlemen of brave mettle; you *would* lift the moon out of her ſphere, if ſhe *would* continue in it five weeks without changing; if ſhe *ſhould* continue, &c.

COULD *and* SHOULD.

Could denoting the hypotheſis, and *ſhould* the conſequence; if I *could* believe that to be truly ſpoken, I *ſhould* be able to bear any thing:

Si iſtuc crederem
Sincerè dici quidvis poſſem perpeti ‡.

If I *could* bear it longer,
My ſhuff and loathed part of nature *ſhould*
Burn itſelf out.———

They *ſhould* not laugh, if I *could* reach them.

COULD *and* WOULD.

If riches *could* make thee prudent, if they *could* render thee leſs covetous and ſolicitous, thou *woula'ſt* bluſh, if there lived on earth any one more avaricious than thyſelf:

At ſi divitiæ prudentem reddere poſſent;
Si cupidum timidumque minus te nempe ruberes,
Viveret in terris te ſi quis avarior uno §.

* Virg. Æneid. lib. vi. ‡ Terent. § Horat. Epiſt. II. lib. ii.

The very perſon, whom juſt before they had denied all human aſſiſtance, they *would*, if they *could*, have placed in heaven: Et cui paulo ante omnem humanum opem interdixerant, eum, ſi queant, in cœlo poſuiſſe cupiunt *. He hath ſome offences in him, that thou *would'ſt* diſcover, if thou *could'ſt*. The two following tranſlations of a paſſage in Horace may, perhaps, ſerve to ſhew both the preciſion and delicacy of our language, in the uſe of theſe peculiar verbs:

Quod ſi Threicio blandius Orpheo,
Auditam moderere arboribus fidem,
Non vanæ redeat ſanguis imagini.

But if, more ſweetly than the Thracian Orpheus, thou *could'ſt* tune the lute, heard by the trees, life *would* not return to the pale ſhade: this phraſe, *if thou could'ſt*, intimates ſomething more than was neceſſary in a compliment, that Virgil *could not* ſurpaſs the ſtrains of Orpheus. But this circumſtance is removed from the next verſion, which is yet equally literal: if more ſweetly than the Thracian Orpheus; thou *ſhould'ſt* tune the lute, heard by the trees, life *would* not return to the pale ſhade.

COULD *and* MIGHT.

If thou *could'ſt* pleaſe me with ſpeaking to me, thou *might'ſt* have hit upon it here: he *could* eaſily conceive circumſtances which *might* render ſuch intelligence extremely improper.

* Juſt. Lib. V. cap. 4.

COULD *and* COULD.

If I *could* believe that to be truly ſpoken, I *could* bear any thing. Here the latter *could*, denoting the hypothetical conſequence, ſignifies juſt the ſame, as *ſhould be able*; which phraſe, in ſentences of this kind, is frequently the beſt. But the following ſeem to be authentic: you are a friend to poſts; ſurely then, you *could* have no objection to our ſhifting our poſts, if we *could* find others more advantageous than thoſe which we already hold; now if he *could* not have denied this, he *could* not have denied the ſeparation of the Donatiſts to have been juſt.

MIGHT *and* SHOULD.

Might denoting the hypotheſis, *ſhould* the conſequence:

> You, doing thus,
> To the perpetual wink, for ay, *might* put
> This ancient morſel, this Sir Prudence, who
> *Should* not upbraid our courſe.

It is no excuſe, that being drunk, his wits were not his own, in as much as himſelf *might* have choſen, whether his wits *ſhould* by that means have been taken from him; there the righteous *might* diſpute with him; ſo *ſhould* I be delivered for ever from my judge.

MIGHT *and* WOULD.

I *might* have ſtill held off, and then you *would* have tarried; if there *might* be added the right helps of true art

art and learning, there *would* undoubtedly be almoſt as much difference in maturity of judgment, between men therewith inured, and that which now men are, as between men that are now, and innocents.

MIGHT *and* COULD.

Whether the reſemblance *might* not be great, he *could* not ſay; if he *might* be permitted to bring forwards ſuch evidence as undoubtedly exiſts, he *could* expoſe ſome renowned characters.

Might I ſpeak to her, I *could* ſurely win her.

MIGHT *and* MIGHT.

O that I knew where I *might* find him, that I *might* come even to his ſeat; what *might* I have been, *might* I a ſon and daughter now have look'd on; but granting what *might* poſſibly be the caſe, that authenticating ſuch intelligence by parliament *might* have a bad effect, yet he *could* not perceive; and if he *might* borrow an image from the ſacred text, he *might* ſay, that they had received the gift of tongues.

With the three following obſervations, this account of *would*, *ſhould*, &c. ſhall cloſe.

1. Each one of theſe peculiar verbs will pair with any other verb, as well as with one another, in hypothetical ſentences: thus, if thou *knewe*ſt the gift of God, and who it is that ſaith to thee, Give me to drink, thou *wouldeſt* have aſked of him, &c. If I *reigned*, you *ſhould* be adorned according to your deſerts: ſi poſſiderem regnum ornatus eſſes ex tuis virtuti-

virtutibus *. Who *would* have known Hector if Troy *had been* proſperous; Hectora quis nôſſet, felix ſi Troja fuiſſet †.

2. Two or more of theſe verbs will be often uſed hypothetically in the ſame ſentence, while yet there is not an hypothetical pair, as in the foregoing examples: thus, theſe learned men did equally inſtruct men's underſtandings, and profit their lives, as he who *ſhould* alter the ſignification of known characters, and by a ſubtle device of learning, far ſurpaſſing the capacity of the illiterate, *ſhould*, in his writings ſhew, that he *could* put A for B, and D for C, &c. to the admiration of his reader: to require that men *ſhould* uſe their words conſtantly in the ſame ſenſe, *would* be to think that all men *ſhould* have the ſame notions, and *ſhould* talk of nothing but what they have clear and diſtinct ideas of. The following example ſeems alſo to be of the ſame kind: it *could* hardly be preſumed that any noble Lord *would* move for papers which *might* convey improper intelligence to the enemy.

3. Sometimes ſeveral of theſe verbs will occur in the ſame ſentence, denoting a train of hypothetical conſequences ariſing one out of another, in which each term may be reduced to one or other of the foregoing obſervations: I alſo *could* ſpeak as you do; if your ſoul *were* in my ſoul's ſtead, I *could* heap up words againſt you, and ſhake mine head at you; but I *would* ſtrengthen you with my mouth, and the moving of my lips *ſhould* aſſwage your grief.

I *would* to heaven I had your potency,
And you were Iſabel, *ſhould* it then be thus?
No: I *would* tell what 'twere to be a judge,
And what a priſoner.

* Terent. † Ovid.

As

As a native of this country he *might* perhaps wiſh that ſome leading man among the enemy *ſhould* betray their ſecrets, and he *would* reward him for it, but he *would* not conſent that ſuch a man *ſhould* be a ſecretary of ſtate in England, or have it in his power to betray more ſecrets of ſtate.

FINIS.

MUSEUM
BRITANNICUM